OR,

A Triple Answer to the late Triumvirates Opposition in their Three Pamphlets,

VIZ.

Mr. *Baxter's* Review,
Mr. *Wills* his Censure,
Mr. *Whiston's* Postscripto to his Essay, *&c.*

With Mr. *Hutchinson's* LETTER to Mr. *Baxter* a little before his Death.

And a POSTSCRIPT in Answer to Mr. *William Walker's* Modest Plea for *Infants Baptism.*

By *Tho. Delaune.*

Jude 3. Earnestly contend for the Faith once delivered to the Saints.

Printed for the Author, and are to be sold by *Francis Smith* at the Elephant and Castle near the Royal Exchange, 1677.

THE PREFACE.

Reader,

THou art here entertained once more with this *Controverſie*; for though ſome may think it more ſeaſonable for perſons in our Circumſtances, to be ſilent at this time of day, yet the *reſtleſſneſs* of our Adverſaries, makes it *needfull* for us to vindicate that *great* and neceſſary Truth of our *Chriſtian Baptiſm*, from the affronts put upon it, and its Profeſſors, by men of a *quarrelſome*, *ſatyrical*, and *invective* ſpirit. There is an *unſeaſonable* (yea a ſinfull) *ſilence*, by which *Truth* is betray'd and left unreſcued as a prey to its invaders: of which, having a *clear call*, and *no other* appearing, I am loath to be found guilty, though conſcious of my *weakneſs*.

I have *compendiouſly* handled what's *voluminouſly* managed by others, ſo to draw the matter into the *narroweſt* limits I could.

I find it to be a general *Objection*, *That is it not likely, that our Way ſhould be true, becauſe ſo many learned and pious men for ſo many ages, have been of the contrary perſwaſion.* In anſwer to which I humbly ſubmit theſe brief *Conſiderations.*

1. That the highest attainments of *Learning*, do not *priviledge* from *Error*: For the way of arriving to *Scripture-knowledge*, is not through those gaudy portals of *Philosophy*, and artificial ratiocinations, but by an earnest waiting, and address to the Lord in *Prayer* and *Scripture meditation*; *Solomon* obtained wisdom by *asking it of God*, not by ransacking the University, 2 *Chron.* 1. 10. The promise is to the *petitioning*, faithfull Christian, *Mat.* 7. 7. & 21. 22. *James* 1. 5, 6, 7, 17. 1 *John* 3. 22. And common experience shews us, that a *plain* and serious, though *illiterate* Christian, gets that view of Scripture and spiritual things, which the most subtle and piercing eye of the graceless Schoolman cannot reach. He is most like to come acquainted with *Gods Counsel*, that's most intimate with him, in a most humble and holy *retiredness* and *contemplation*. It was in his retirement that *Moses* his face was so *irradiated* with glory, *Deut.* 34. 29, 35. whereas the most elevated (whether *natural*, or *acquired*) *accomplishments*, (if ill imploy'd, as a sharp Sword in a mad hand does greatest mischief) do but render the possessors *fitter* Instruments to propagate error: For Refined parts, and witty Reasonings, if *unsanctified*, do commonly persecute Truth, and advance Falshood, *Philosophi Hæreticorum patriarchæ*; it being in their Judgments a depression of their imaginary glory to acknowledge, that poor *Mechanicks*, or Laicks (as they count them) should correct their *Learned extravagance*, or be better proficients in the School of *Christ* then they; though we have the very Word of Truth

for

for it, 1 *Cor.* 1. 26. *Mat.* 11. 25. And very suitably does Dr. *Carlton* Bishop of *Chichester*, in his *Thankfull Rememb.* Edit. 1627. p. 289. express himself; *A Lay-man that hath the Spirit of God, is better able to judge of the Church and its Members, then a man in Ecclesiastical function that hath not the Spirit of God. Infelix est sapientia, extra verbum Dei sapere*, says *Justin Martyr*. And it has ever been found, that *plain* Divinity casts a more *radiant* lustre, then the obscure futilities of the Schools, though *spangled* in their gaudiest attire. And *Augustine* himself says *Epist. ad Orosium*, that *as the Sun is to be seen only by its own light; so the light of the Gospel is visible only through the rayes it communicates. Sicut Solem non videt oculus nisi lumine Solis, sic verbum & dominicum lumen non poterit videri nisi ipsius lumine.* But you'l say, that *many of our opposites are pious, as well as learned.* Which I shall readily grant. And I am perswaded that *some* of them are precious in the sight of the Lord, eminent for *grace* and *holiness*; yet that renders them not *infallible*. The wisest on Earth, know but *in part*: And 'tis a most certain rule, that as a *Church* must be proved by the *Doctrine*, not the *Doctrine* by the *Church*; so men must be counted *Orthodox* by the *soundness* of their *Judgment*; and not the *soundness* of their *Judgment* or opinion necessarily concluded, because *they* (being such *pious* and *learned* men) held so.

2. This Argument (if of any weight) lies against the whole body of the *Reformation*, as well as us: For can it be imagined, (says *Clunicacensis*

in behalf of the *Romanists*) that so many great *Doctors* and *Fathers* of the Church, pious (in their way) and of *stupendious* learning, should erre all this while? &c. *Contra Petro Bruisianos*, p. 1124. Edit. 1614. *Siccinè cæcatus est orbis terrarum, tantâque hucusque caligine involutus, ut ad aperiendos oculos suos, & ad tam diuturnam noctem illustrandam, post tot Patres, Martyres, Pontifices, & universarum Ecclesiarum principes, vos tandiu expectâverit, & ad corrigendum longum errorem suum*, Petrum de Bruis, & Henricum ejus *asseclas*, *velut Apostolos novissimos elegerit? Itanè usque ad novos sæculi reparatores mundus periit?* &c. So that when our *dissenting* Protestant Brethren *resolve* these Interrogatories for *themselves*, they *Answer* this *Objection* also, for us.

3. The *Example* of the *holiest* men, must not be our *Rule* of worship; for we can have no possible *assurance* that what they hold is a Truth, (unless it be *revealed* in the *Scripture*) since it is *possible* for the holiest man on Earth to *erre*, yea in this very thing; therefore the truth of an opinion must be made out by *Scripture demonstration*, not by the *multitude*, *quality*, or *holiness* of its *favourites*. We are not to follow a *Paul*, but as he follows *Christ*, 1 *Cor.* 11. 1. We are not to *follow a multitude* any more in *error*, then *evil*, *Deut.* 23. 2. We are not to *believe an Angel from Heaven, any more then he agrees with the Gospel already delivered to us*, *Gal.* 1. 8. much less are we to receive any doctrine upon the *credit* of *Man*, who is a Creature far short of *Angelical spiritualty*. We conceive it our duty, with the noble Bereans

reans, to *search the Scriptures, whether these things be so, Act*, 17. 11. Our Appeal must be to the *Law and to the testimony*, *Isa*. 8. 20. not to the *number* or *piety* of our party.

But says the *Objector*, *'Tis arrogance in you to think your selves wiser then your Forefathers; and want of charity, if you say they erred either maliciously or wilfully.*

Answ. So might the *Papists* say to the *Protestants*, so might the *Church* of *England* say to all other *dissenters*, as well as *us*. And what new *discovery* can there be made, but must be obnoxious to this censure? We ascribe nothing to our *own* wisdom; it is the *beneplacitum*, or good pleasure of the Lord to reveal *his Truths to Babes*, which are *hid from the wise and prudent*, *Luk*. 10. 21. for which we must, as Christ did, *express our thankfulness*. And no man must presume to call him to *account* for the *exercise* of his *Soveraignty*. We believe that a great many hold Infant Baptism purely out of *Conscience*, because they think the *grounds* urged for it from Scripture be *valid*; and that if they were *satisfied*, as we are, of its unlawfulness, they would *renounce* the practice, as a great many do, upon the accession of more light. (2) That vast multitudes hold it, out of pure *ignorance*. (3) Some because it was the opinion of their *Ancestors*, and is so *generally* owned. (4) Most from that wretched and mischievous *conceit*, with which (except some few of the most *refined* Protestants) the world is intoxicated, *viz*. that *WITHOUT IT THEIR CHILDREN ARE DAMNED*. (5) Many of the

the *great* and *learned* ones hold it, becauſe it is the *Corner-ſtone* of the *Eccleſiaſtical Fabrick* erected by the *man of ſin*, againſt which they muſt not *declare*, if they will be Miniſters of that *State*. (6) Moſt are *brought up* in that way, and never examine it, whether right or wrong. (7) Some that would examine it, judge that ſo *great* a part of the world would not hold it, if it were *unlawfull*, and ſo are led by an *implicite Faith*. (8) Some that examine it are byaſſed by *Intereſt*, or *Education*, ſo that the cleareſt *Argument*, or *Reaſon*, cannot remove them. (9) Some are indeed convinced by the force of Truth, yet the *love of the world*, or ſome *ſuch* miniſter *end*, hinders their owning ſo deſpiſed and uncountenanced a practice. And a great many (through grace) are convinced, and wrought upon to own it, and bear their teſtimony to it; and certainly *the teſtimony* (though but) *of a few, that are not blinded with temporal ends*, (and that cannot be charged upon us) *but ſwim painfully againſt the ſtream, is not to be ſlighted.*

Obj. *But you make an Idol of it, and cenſoriouſly condemn all that differ from you.*

Anſw. This is an *injurious* charge; for we aſcribe *no more* to it, then is warranted in the *Word of God*. We look upon it as the *initiating Ordinance into a Goſpel profeſſion*, *Act.* 2. 41, 42. An *Ordinance* of *Chriſt*, of the *ſame duration with preaching*, *Mat.* 28. 19. A lively reſemblance of the *Death*, *Burial*, and *Reſurrection* of *Chriſt*, *Rom.* 6. 4. *Col.* 2. 12. And we conceive it our duty to be found in the practice and profeſſion of it, though

we

we undergo the *censures* and *affronts* of the age we live in, thereby. We make no *Idol* of it, nor does our Religion consist in *it only*; we desire to press after *Holiness*, and to *worship* our God in *Spirit and Truth*, to walk *blamelessly*. Nor do we *condemn dissenters*, but pray for them, that the Lord would give them *more light*. We desire to love all men, as far as they appear to us to *belong to Christ*; and would walk together in love, as *far as we agree*: But when they erre from the Rule, we dare go no further with them; — *Magis amica veritas*, it being (as *Aristotle* himself said, l. 1. c. 6 Ethicorum, ἄμφοιν ὄντοιν φίλοιν ὅσιον προτιμᾶν τὴν ἀληθείαν) *a sacred thing to prefer Truth before Friendship.*

Daille tells us in his *Right use of the Fathers*, p 97. that *Justin Martyr*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, (I may add *Origen*) *Cyprian*, *Lactantius*, *Hillary*, *Ambrose*, *Jerome*, *Augustine*, and *Epiphanius*, that is, *the most eminent, and most approved of the Fathers that ever were, have stumbled in many places, and quite fallen away in others.* Of which they themselves were so sensible, that they gave us many *cautions* not to lean upon their Authority: *Non recipienda veterum Authoritas, Scripturæ testimonio destituta*, August. Ep. 19. *Ex omnibus Patribus nemo est, quin suis scriptis aliquando fæde erraverit & hallucinatus est*, Lubert. de Eccles. l. 3. c. 7. *In libris Doctorum Ecclesiæ aliquando errores, aliquando Hæreses inveniuntur, non est tamen, ut condemnemus vel librum, vel Authorem, Deus enim hoc permittit, ut nos veritatem ex ipsis scripturis indagemus*, Anselm. Comment.

ment. in 2 Cor. Therefore it is the leſs to be wondred, that ſuch as ſuck their *unexamin'd* Religion from their *mouths*, go *aſtray* with them. Nor can we be cenſured of *arrogance*, if, upon the tryal of their *documents*, we *hold faſt only that which is good*. The *ſober Author* of the *Naked Truth* tells us, p. 42. *That in matters of Faith, there were ſome errors very Primitive, and at the time of the Evangelical Reformation by* Luther, Melanchthon, Calvin, *he can ſhew ſome errors generally received in moſt, if not all, the Churches of Chriſtendom, but neither approved nor known by the Primitive Church.* Now, this being ſo, let the *ſober* judge what little *reaſon* or *ſafety* we have, to be led by any mans *ipſe dixit*.

I would not be underſtood in any thing I ſay about this matter, to *cry down humane learning* as a thing of *no uſe*: For I confeſs it to be of *excellent benefit* in its place, if rightly employ'd; and that the knowledge of the *Original Languages* in which the Scriptures are penn'd, is of very great neceſſity, that we might converſe with that *bleſſed Book* in its own *emphatical* and *Native Idiom*, and that we might not be impoſed upon by wrong Tranſlations. Yet we are to conſider the *bounds* of *Philoſophy* and humane literature, *viz.* it is to be exerciſed in the *things that may be known by the light of Natural Reaſon*; but when it travels *beyond that road*, and muſt needs be *diſſining* things *beyond* its *ſphear*, it becomes *extravagant* and *ſawcy*. *Accinge te ad Philoſophiam, ſed hac lege, ut meminerit nullam eſſe Philoſophiam quæ à myſteriorum veritate nos abducat: Philoſophiæ veritatem*

ritatem quærit, Theologia invenit, Religio possidet, says Picus Mirandula ad Ald. Man. Fire is *good* in the Chimney, but *mischievous* in the House-top. Learning is good as an *handmaid*, *Hagar*-like, but if it must needs be *Mistress*, and *usurp Authority* in the Family; if like scoffing *Ishmael*, *Gen.* 21. 9. *Gal.* 4. 30. it will mock at the *Spirit*, and the simplicity of the *Gospel*, let it be *cast out*. As *Reason* is above *Sense*, so *Faith* is above *Reason*. 'Tis the work of Faith, by the *aid of Divine Revelation* to be *employ'd* in the *mysteries* of *Religion*: Therefore our *Philosophers* when they attempt that *undertaking* by the *dim* guidance of Natures *light*, are guilty of as great an *absurdity*, as if the *eye* should encroach upon the *ear*, and would pretend to *distinguish* the various gradations of *Musical Notes*, or the *Quavers* of a pleasant Instrument; which it cannot so much perform, as the dullest *brute* can imitate the *warblings* of the *Nightingale*. Christ made *choice* of the *despised* and *unlearned*, that his grace might be the *more* magnified, and that it might be seen, that he is able to qualifie a *Fisherman*, *Tentmaker*, or any *other Tradesman*, to be the *Messenger of the Everlasting Gospel*, and *Embassador Extraordinary*, as it were, of *Heaven*, without being beholden to *Aristotle*, *Cicero*, or *Aquinas*. He could by his *Almighty* power, have converted the great *Athenian* Academicks, as well as command *a fish to bring him the tribute money*, *Mat.* 17. 27. but his pleasure was to pitch upon a *few poor* people. And shall we despise his *grace* when appearing in such now? God forbid.

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We are opposed by men of different perswasions, *Prelatical*, *Presbyterian*, *Independent*, &c. all agreeing in the practice of *Pædobaptism*, though from *very different* grounds. And I must confess that I find the greatest Ingenuity in Mr. *Walker*, who very honestly holds *Infant Baptism* upon the *same ground* the *Antiquity* he alledges *did*, viz. *the conceit of its necessity*, though perhaps not in so *very gross a degree* as some of them: And insists most upon the old *Mediums*, to the shame of those that look upon themselves more *Refined*, who twist themselves into so many new forms, before they will part with it. So that he may be allow'd *many hundred years*, whereas the others can claim *no Antiquity* for their *Federal Right* above the 16th. *Century*. So that if things be weigh'd in the ballance of an unprejudic'd mind, Mr. *Walker*'s undertaking, may be likely (though not so intended by him) to convince people, that since the *grounds* their *adored Antiquity* has laid for this practice, and he has so fully produced, be so *weak* and *unscripturish*, they ought not to venture their *Faith* in so *leakie a bottom*, but to *reform*, and *reduce* it to its *Primitive purity*: It being an undoubted *maxim*, that (in Controversies especially) *Omne certius eligibilius est incerto*; and *Omne quod est propinquius vero, et magis eligendum*; ... *Whatsoever is most certain, and bordering upon Truth, is to be chosen, before that which is doubtfull and disputable.* And whether *our way*, or *theirs*, be most *agreeable* to the Word of Truth, and the *practice* of the *Primitive* Saints, is submitted *upon a fair tryal*, to the *decision* of the *judicious* and *unbyassed* Reader.

I

I have with as much *brevity* as I could, given a ſhort *Anſwer* to each of our *Adverſaries* who have lately appeared againſt us, (unreply'd to:) There remains ſomething to be ſaid to one Mr. *William Allen*, (an *Apoſtate Baptiſt*) for ſome late Arguments for *Infants Baptiſm*; which I ſhould have done alſo, but that it is performed by an able hand, and deſigned ſpeedily for the publick.

Moſt of theſe *Papers* were ready for the Preſs many *months* ſince; but we find it a *difficult* thing to paſs it; wanting the *priviledge* of an *Imprimatur*. My great diſtance permitted me not to ſee the ſheets, in which are *ſome errours injurious to the ſenſe*, ſome of which upon a curſory reading I gathered; the reſt are left to thine *Ingenuity* to *correct* or *pardon*.

T. D.

ERRATA.

PReface to Mr. *Whiston*, pag. 2. l. 32. read *carries a*, l. 34. dele *only*, p. 3. l. 4. by r. *of*, p. 4. l. 11. r. *Propositions*. Book, p. 1. l. 4. man r. *men*, p. 2. l. 11. r. *certò*, p. 3. l. penult. r. *a false*, p. 5. l. 18. for 31. r. 10. p. 6. l. 5. of several, r. *of baptized*, l. 7. for 274. r. 278. l. 21. for 72. r. 27. p. 7. l. 1. r. I doubt *not*, p. 8. l. 9. representing r. *respecting*, l. 17. unknown r. *known*, p. 10. l. 4. r. c. 2. and Can. 2. l. 14. r. baptism *is*, l. 36. abused r. *disabused*, p. 11. converted r. *controverted*, p. 17. l. 17. party r. *paritii*, l. 28. r. *mentis*, p. 18. l. 35. who are r. *who are not*, p. 20. l. 27. r. *as to*. Preface to Mr. *Wills*, p. 2. l. 31. r. such *numbers*, p. 3. l. 25. after *as his is*, r. which will amply appear, p. 9. l. 5. consulting r. *confuting*, p. 10. l. 29. as r. *and*, p. 13. l. 1. r. *nudatus*, l. 14. adeo r. *à Deo*, p. 15. l. 23. therefore r. *the for*, p. 17. l. 5. r. *Regiam Collectionem*, l. 32. upon conceit r. *conceit upon*, p. 22. l. 31. r. *That by Epenthesis*, l. 36. r. *but what*, p. 23. l. 9. inverted r. *invented*. Answer to Mr. *Baxter*, Title-page, for Passid. r. *Possid.* for effundos r. *effundis*, p. 1. l. 19. confess r. *causes*, p. 4. l. 13. r. *diminishes*, p. 5. l. 38. dele *in*, p. 6. l. 29. r. *that you*, p. 7. l. 7. r. *by which we*, p. 10. l. 16. r. *Retractation*, p. 11. l. 23. r. *And I*, l. penult. for 7. r. 76. p. 12. l. 32. r. *in-churcht*, p. 13. l. 20. for 7. r. 17. p. 14. l. 22. r. *express*, p. 15. l. 9. for 36. r. 6. l. 19. dele *self*, p. 17. l. 1. may r. *must*, p. 19. l. 12. r. Ναμίσσου, p. 20. l. penult. an r. *in*. Some literal escapes, mis-pointings, and mis-accentings, the candid Reader may correct, or pardon.

A BRIEF

SURVEY

AND

CONFUTATION,

OF

Mr. JOSEPH WHISTONS Books of BAPTISM.

Wherein his Grand Foundation Argument from the *Tenor of the Covenant made with* Abraham, is overthrown: The *Covenant of Grace* ſtated, and the Right *Subjects* of its Adminiſtration under its ſeveral Diſpenſations cleared.

As alſo a Vindication of Mr. *Edward Hutchinſons* Treatiſe of the Covenant and Baptiſm; from the Exceptions and Evaſions in the ſaid Mr. *Whiſtons Poſtſcript.*

By *Thomas De-laune.*

'Ecquos gyros, quas rotas fabricat, nugator hic verborum, 'atque ſophiſmatum Architectus? Neſcio cui formidoloſus eſſe 'quat, moleſtus erit fortaſſe, Moleſtiam prudentia (lectoris) 'fabrevabit; formidinem res eripuit. Campian.

Printed, *Anno Dom.* 1676.

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PREFACE.

I would appear to me somewhat strange, had I not seen a late example in the forwardest Champions of Pædo-baptism (even Mr. Baxter *and Mr.* Wills*) that a man of so exuberant an invention as Mr.* Whiston*, and so copious in venting his Notions, should yet shift off his Antagonist with so disingenious and unscholar-like a Return, as he gives Mr.* Hutchinson *in his* Postscript. *Whether he be such an admirer of his own elocution, that studying to display his faculty, he has neither leasure nor Candor to give his adversary any other answer, then* Contempt, *or* Naked Gainsaying*? Or whether the evidence of truth has not so substantially silenced him, that (yet loath to seem so) he is forced to betake himself to such* Evasive Subterfuges*, I will not determine. But I have just cause to think the later; for can any man imagine that one of his* Forwardness, Acquisition *and* Leasure, *(being as he sayes, Postscript, p.* 250. Free from all Family entanglements, &c.*) had he any thing to the purpose to offer, would fail to publish it so seasonably in vindication of the cause he manages. How unconvincing such a method of disputation as he takes, it, he cannot be ignorant of, and such as will be imposed upon thereby, may quietly enjoy that liberty for me. And I would have Mr.* Whiston *know, that the notice that I take of his Books, is not because I think he has done more then others of his perswasion, nor that I apprehend any stronger authority in his* ipse dixit*, then in the Dictates of his Predecessors: But because he seems (as he tells us in the* Preface *to his* Essay) to tread a new Path, and proceed in another Strain, then either the Primitive Fathers, or the Major

[illegible] Divines have found out: *For of the first he tells in the Language of an Oracle; That* wherein they dissent from him, they themselves dissented from the Truth: *And of the later,* That their mistakes need Rectifying.

But to prevent the ill influence this his new started Argumentation may have upon the well meaning and enquiring Christian Mr. Hutchinson *indeavoured in some late Animadversions upon* Mr. Whistons *answer to* Mr. Danvers, *to make him sensible how unrighteous and lyable to exception his said undertaking was. And therein did not proceed upon bare Dictates, but plain and solid Demonstration from Scripture-evidence.*

And though the singleness Mr. Whiston *appears in, be a just motive to us to slight his new stampt Divinity, especially since it consists of little more then meer Affirmations; yet he was opposed with such strength of Demonstration, that I see he is loath to encounter it, but in that New way of Postscripting* Mr. Baxter *taught him,* viz. *To Answer Books by general Negations. Therefore I see no Reason but it may be taken for granted, that he is drawn to the Lees of his Ratiocination.*

And whereas he complains of Mr. Hutchinsons *overlooking the first* Treatise *of* Infant Baptism, *p.* 251. Mr. Whiston *may consider, it was* Mr. Hutchinsons *work then to detect and refel his injurious Cavils against* Mr. Danvers. *And truly I must inform him for my part, that it is a service of no grateful relish to me to take in hand and peruse* κατὰ πόδα, *so tedious and incoherent a Discourse, and upon which with more truth and honesty, that Character he gives* Mr. Danvers *his Treatise, may be retorted,* viz. That it carry's sufficient Antidote against its own embracements. — *But to prevent his glorying; I shall only take a*

Brief

Brief Survey *of that Piece, and leave a few* Remarks *upon it, with the Reader.*

And as to his quarelling with Mr. Hutchinson *for* taking no notice of his Intimations given by [illegible]lishing some thing further, concerning this Controversy: *I cannot conceive how he can frame any just Charge thence against Mr.* Hutchinson, *unless he fancy'd him to have Mr.* Baxters faculty of Prophecying, *what his adversary is* impregnated *with. But since no man besides Mr.* Baxter *is master of such aforeknowledge, few besides Mr.* Whiston *would blame an Antagonist for that neglect,* viz. *Of answering a man, before he hears his Arguments. Or if Mr* Whiston *would have no Answers made him, till he publishes all he has to say — It will be found an Imposition of two Majestical an Aspect. And in my opinion, it had been more Consonant to the general Reformation he bespeaks, (not only from us, but from those Pædobaptists, that hold up that practice upon grounds different from his) to have published his labours in an intire Tract, then thus by parcels. But since he is in the humour of Writing, as we know not when it will be over, so he must give us leave, (without staying for what's behind) to ataque his forces already mustered, and incounter the rest (if worth any opposition) as they come on. Yet from me (who am by the last Commands of Mr.* Hutchinson, *(now with the Lord) oblidged to give Mr.* Whiston *this Return to his* Postscript, *which Mr.* Hutchinson *saw a little before his Death) I think fit to let him know, that I have more value for my time then hereafter to consume it upon the refutation of his Dictates, already sufficiently defeated.*

And though in Mr. Hutchinsons *Animadversions, p.* 54. *he was earnestly called upon, that* if he thought him-

himself concern'd to appear further in this Contest, he would lay down his Thesis distinctly, and set down his Arguments Syllogistically, *Yet how little notice he hath taken thereof, and how like a* Dictator *he appears in his* Essay, *is left to consideration.*

And since he over passes the Arguments opposed against their practice, insinuating as if Mr. Hutchinson had mistaken the right ground thereof, *since he does but add* Dictates, *to* Dictates: *And his Essay is but a* superstructure *built upon a* foundation *already* overturned; *since he takes those* 3 *propositions for granted, p.* 3. Essay; *and upon that supposition feigns those* high privileges of the seed of Believers, those glorious benefits and advantages *which he tells us p.*244. have been assigned to them, as in Covenant, and having the token thereof (*he means Baptism*) applyed to them; *since* (*I say*) *these tedious branches of his Discourse spring from an unsound Root, or meer figment,* viz. A supposing that the Covenant of Grace is made with Believers, and their natural seed in their generations, and so have a right to Baptism: *We might spare the labour of confuting such fancyes afresh.*

Therefore the method I shall use in this Return shall be. 1. *To Refer the Reader for an answer to the* Argumentative *part of Mr.* Whitons *Books to such places, where they are soundly confuted already by the late Writers of our way.* 2. *I shall wholly wave his impertinent fictions in his* Essay, *concluding that in the overthrow of those points he takes for granted, p.* 3. *These glorious privileges he dreams of, will vanish into guilded* Chymera's, *or the meer apparitions of a beguiled fancy.* 3. *With some Reflections upon his* Postscript (*a Curt way of confuting Books, by the Argument used against* Bellarmine) *I shall leave all at the* Tribunal *of the Reader.*

A Brief *Survey* and *Confutation* of Mr. *Whiſtons* Books, &c.

I Shall begin with his large *Preface* of about 46 pages: Wherein he ſayes page 7. *That if he errs, it is* cum ratione. To which I ſay, that *errour* is too often diſguiſed under the plauſible ſhew and ſemblance of truth, and ſome man have the art ſo to paint it. But inſtead of making it therefore reaſonable, it is rendered the more pernicious; in as much as 'tis ſo much the more likely to inſnare and deceive; And Satan is never more capable to do miſchief, then when he is transformed into an Angel of Light. Therefore Mr. *Whiſton* had need be wary, leſt what he goes about to eſtabliſh, be found in the great day, to be no part *of the Doctrine once delivered to the Saints.* For then an *erravi cum ratione*, will ſcarce be ſufficient to anſwer that Queſtion; *Who hath required this at your hands?*

Preface p. 14. Mr *Whiſton* aſſigns 6 cauſes of our Rejecting Infant Baptiſm, the ſubſtance of which are. 1. *Want of tender affections towards Relations.* 2. *Confounding either ſome ſuppoſed, or real irregularities in the adminiſtration, with the practice.* 3 *Not conſidering the true Reaſon of primitive Chriſtians Baptiſme at Age.* 4. *Our comparing the little good, and ſmall advantage accruing to believers ſeed, with the variety of inconveniences, and ill conſequences of* Pædo-baptiſt Doctrine. 5. *Placing too much of our Religion in an external way and mode.* 6. *By prepoſterous enquiries after the will of Chriſt, as not taking our riſe from the Covenant made with* Abraham,

To the *firſt*, I ſay, that as Mr. *Whiſton* only ſpeaks his thoughts without proof, ſo little more needs be ſaid in diſproof of it; ſave to tell him that it is not ſo. We have as much *natural love* to our Children as any I preſume that oppoſe us: and we look upon that as no inſtance of affection to them, to *croſs* our Lords *Inſtitutions*, (which ſhould be more dear to us, then that *Imaginary ſondneſs* he talks of) in *Communicating* an *Ordinance* to them, that's not *appointed* for them.

2. We have produced our Arguments (even ſuch as we

find unanſwerable) againſt the *Pedo baptiſts mode* of adminiſtration, and the ſubjects they apply Baptiſm to, and therefore the 2 *d* particular is frivolous.

3. We make the New Teſtament Scripture our warrant in the practice of New Teſtament Duties and Ordinances; and the primitive Chriſtian's exact conformity is the beſt *explication* and *comment* upon the precepts there; and ought to be our pattern. We find neither expreſs nor Conſequential warrant for Baptizing Infants there. For,

A neceſſary conſequence is that which proves the matter concluded certainly to be. Yea, *certe ita eſſe, nec aliter ſe habere poſſe.* There muſt be *tam neceſſarius nexus, & indiſſolubilis dependentia*, ſuch an infallible dependance between the *ſubject* and *predicate*, that the *concluſion* muſt be *univerſally* and *perpetually* true. And every neceſſary conſequence demonſtrates *à priori*; For, *Demonſtratio eſt ex prioribus, notioribus, & cauſis. A poſteriori* only the diſcovery of habits is made. Now we never yet could find a *Medium* in Scripture that proves Infant Baptiſm (nor that they have any qualification that Intitles them to it) by any *conſequence* in the true, *logical*, and *direct* notion of it. 1. No acts of *faith*, or *repentance* can be ſeen in them. 2. Nor any diſcovery of *gracious habits*. 2. Nor yet can it be demonſtrated that they have *in foro Eccleſiæ*, any intereſt in the Covenant of Grace, till at years, and capable to profeſs and act faith. Though, for ought we know, they may (*in foro Dei*) be inviſible members of the myſtical body of Chriſt, and in a capacity of ſalvation, through the preſenrment of that ſatisfaction made by Chriſt, *the free gift coming upon all*, Rom. 5: 18. Yet that being uncertain of any *Individual*, can be no ground for Baptiſm. And how can we without incurring a moſt dreadful breach of charity, exempt dying Infants from the benefit of that grace, they having by no *actual* ſins barred themſelves from its *ſaving* communications? And what Scripture can be produced that any one is damned meerly for the non-application of a Sacrament (provided it to be not contemned) I can no where find. *Urſinus* tells us in his *Catechiſm*, that it is not the want, but the contempt of the Sacraments damns, *Privatio Sacramenti non damnat, ſi non accedat contemptus. Chriſtus non adimit ſalutem iis, quibus adimitur Baptiſmus.*

The

The Consequences produced for Infant Baptism, we find to be *sophistical wretched Non-sequitur's*, and against the rules of that *Logick*, so celebrated by the *Authors* that make them.

The *Jewish high-Priesthood*, will prove a *high-Priesthood* now, by as good Consequence of the *federal* right, then, proves a *federal* right now. And the *Passover* being *to be taken and eaten*, Exod. 12. 4. *according to the number of souls in the house, and by every one according to his eating* (and therefore by Children) will afford a consequence of Infants *right* to the *Supper*, as valid, as that drawn from their *Circumcision* to their *Baptism*.

But that indeed there is no *Birth-holiness* now (that being a *legal* priviledge abolisht, and not *comporting* with the Gospel) is unanswerably evident by this Argument.

If the legal *commoness* and *uncleanness* of some *meats*, *Flesh*, *Birds*, *Beasts*, *Persons* and their *natural seed* above others be taken away; then the legal *holiness* and *cleanness* of some *meats*, *Flesh*, *Birds*, *Beasts*, *Persons* and their *natural seed* above others, is also taken away. But the Antecedent is true; *Ergo*, so is the Consequent.

The *major* is undenyable from these received Maxims, *Contrariorum eadem est ratio*: And *Contrariorum uno sublato, tollitur alterum*, viz. *Of Contrary's take away one, and the other cannot remain in its opposition to it any longer*. The *minor* is evident from *Act.* 10. 11, to 28, *Act.* 11. 2 to 9. *Gal.* 2. 11. to 18. But to the matter.

We find the true reasons of the *primitive* Saints being Baptized at *age*, to be, because they durst not *recede* from the *Rule*. And that's our reason for practicing as they did.

4. We know no advantage accruing to Infants from their Baptism, it makes them in your own esteem *nominal*, not *real* Members of the visible Church. And the name without the nature is worthless. And the *absurdities* and *inconveniencies* of that practice are obvious in our Writings. The *Gospel* Church must consist of *living Stones*, at least such as (to our cognizance) *profess* so to be, not *ignorant* Babes *untransformed* out of their natural state.

5. *That we place too much of our Religion in an external mode*, is false suggestion, not to be made out by Mr. *Whistons* Logick. We profess to worship God *in Spirit and Truth*, (ac-

(according to our measure, and by Divine assistance) in an exact *conformity* to his *Revealed* VVill.

6. Our *enquiry's* after the will of Christ, are from the *Revelations* of his will in his word, and if that be termed *preposterous*, let our opposites find a better foundation for their enquiry's, and it shall be considered. VVe think it a *fruitless*, and indeed *preposterous* undertaking to seek for the *Institution* of Baptism in *Gen.* 17. 7. VVe have it nearer home in the *New Testament*, and that we adhere to. No *Arguments* from the *pretended* Analogy to *Circumcision* are deemed by us of any greater force, then those drawn from the *Levitical Priesthood* and its Ceremonious appurtenances to vindicate the *Papal*, or *National* Prelacy and its concomitant rites

In Mr. *Williams* 1 Book he layes down his grand proposition p. 1. thus 'That it is the will of our Lord *Jesus Christ*, 'that the Infant seed of one, or both believing Parents should 'be baptized. To prove which p. 2. he layes down three 'subordinate propositions, *viz.* That God in *Gen.* 17. 7. 'Intended *Abraham* and his natural seed. 2. That God 'settled the same promise upon, and confirmed it to believing 'Gentiles. 3. That all under the promise ought to be Bap-'tized.

Page 3. He distinguishes *Abrahams* seed into *natural*, and 'spiritual, or *Mystical*. p. 4. He subdistinguishes the spiritual, 'or Mystical into *visible* and *Denominative* 2. *Invisible* and 'Real, *Rom.* 9. 6 Tells us p. 5. That Baptism doth not properly incorporate into the body of *Christ*, as invisible, but as 'visible. p. 7. Sayes the difference between both. Seeds is 'only *Respective*, because the same persons in different respects may be both his *Natural* and *Spiritual* Seed. Natural Seed, are such as descend immediatly from *Abrahams* own Loyns, or 2. his whole race and Posterity. 'p. 10 He sayes 'that under the term (Seed) both Natural and Mystical are 'comprehended. p. 17. That under this Covenant both 'Jews and *Gentiles* are comprehended. -- And that God 'had a peculiar regard to the *Natural* Seed -- that Parents 'performing the Conditions of the Covenant, convey to their 'Children the same Interests themselves had.

'Cap. 2, p. 19. He labours to prove that all *Abrahams* immediate Natural seed -- were intended as the immediate 'subjects of his promise, (*Gen* 17. 7.) p. 36. That the Covenant

'venant made with *Abraham* was a Covenant of Grace --
'And the ſame for ſubſtance that believers are now un-
'der. --- That it was conditional. p. 51. A Covenant being a
'mutual compact. p. 52. That the Condition required of
'*Abraham*, was alſo required of his Natural ſeed. p. 54.
'Chap. 4. p. 64 The 2*d*. ſubordinate propoſition is proſe-
'cuted, into which ſervice theſe Scriptures are preſſed, *Deut.*
'29. 10. to 13. *Iſa.* 59. 21. and 65. 25. and 44. 3, 4. *Jer.*
'3. 12, *Ezek.* 37. 21, 22. with *Rom.* 11. 26. That is the
'ſame Covenant Jews and Gentiles are under, *Jer.* 31. 31.
'with *Heb.* 8. 8. *Iſa.* 54. 1. with *Gal.* 4. 27. *Hoſ.* 1. 11. and
'2, 3. with *Rom.* 9. 25, 26. *Amos* 9. 11. with *Acts* 15. 26.
'ſo out of the *New Teſtament Gal.* 3. 13, 14.

'Chap. 6. p. 104. He proceeds to make out that the pro-
'miſe of Salvation appertains to the houſes of believing Pa-
'rents, as ſuch, without reſpect to the *perſonal* faith of any
'in the ſaid houſes of ſuch, beſides there own; for which
'he urges, *Mat.* 10. 31. *Luke* 19. 8, 9. *Acts* 2. 38, 39. and
'16. 31. 1 *Cor.* 7. 14. And p. 106. ſayes the promiſe, be-
'lievers are under, is not abſolute, but Conditional; and ſo
'it muſt be underſtood of their houſes --- which Condition
'he expounds p. 108. *viz.* That the Maſter of the Family be-
'lieving, his houſe ſhall be ſaved upon Condition of his be-
'lieving. He affirms *ibid.* that Children in an eſpecial manner
'are included and comprehended under the term (*houſe.*)
'p. 202. That the Intereſt of any of *Abrahams* natural ſeed,
'ariſes from their Relation to their immediate Parents inclu-
'ded in the phraſe (*their generations.*) Affirms p. 205. that
'the Infant ſeed of believing Gentiles are to be accounted of,
'numbred amongſt *Abrahams* Myſtical ſeed.

'Chap. 7. p. 213. The 3*d*. ſubordinate propoſition is pro-
'ſecuted from *Gen.* 17. 9. That as Circumciſion of old, ſo
'Baptiſm is now the token of that Covenant. And p. 222.
'That the will of God concerning Circumciſion, ſhews us
'what is his will concerning Baptiſm, as the one, ſo the other,
'ſhould be applyed to the Infants of believing Parents ---
'Yet ſayes he argues not from *Analogy*, only takes Circum-
'ciſion as a Comment upon the Command, *Gen.* 17. 7. p. 226.
'He comes to ſhew the agreement of Baptiſm to Circumciſi-
'on, as being both the ſolemn rite of admittance into the
'Church: 2*d*. To ſeal and aſſure the ſubjects of it their en-
'joyment of the good things, bleſſings and benefits pro-
miſed

'raised in the Covenant, as Remission of sins. 3*d*. To oblidge 'the person receiving it to keep exactly the Articles of this 'Covenant. *Jer.* 4. 4. 4*th*. To be a visible badge to di-'stinguish the people of God from all other people. Chap. '10. p. 249. He brings the several instances of several 'Households to confirm his tenent. *Act.* 16. 14, 15, 33. 1 Cor. '16. 16. as *Lydia* p. 273. the *Jaylor* p. 276. *Stephanus* p. 274. 'Chap. 11. and the Chapters not mentioned, as 5, 7, 8. *&c.* 'He pretends to answer *Objections*, amongst which he insists 'upon *Mat.* 28. 19. with *Mar.* 16. 15, 16. p 288.

Answer, As to Mr. *Whistons* 1*st*. subordinate proposition before rejected; I say, To insist at large in a fresh Confutation of the use Mr. *Whistons* makes of this Scripture, *viz. Gen.* 17. 7. were but *Actum agere*: Therefore as I said, I will refer him, and the Reader to such as have already prov'd this plea to be vain. Mr. *Tombs* (a learned Writer now with the Lord) sufficiently clears it in his Writings upon the subject, particularly in his 3*d*. *Review*, (a large Book never yet answered) Printed 1657. Sect. 2. p. 5 and so on. Mr. *Blackwoods Storm* of *Antichrist*, p. 31. 32. 33. 34. and onwards. Mr. *Patient* in his Book of Baptism p. 72. and onwards. Mr. *Lawrence* p. 179. and onwards. Mr. *Danvers* p 171. 2*d*. Edict. and onwards. Mr. *Skynner* in his Treat. of Baptism p 8. and so on. Mr. *Hutchinson* in his Treat. p. 12. and so on. Mr *Stid* and Mr. Chear, p 8. and so on.

2*d*. *That no Covenant Interest intitles to Baptism without Repentance.* See at large evidenced by Mr. *Tombs* in the said 3*d*. *Review*, Sect. 8. p. 15, 23, 40. &c. *That no agreement between Circumcision and Baptism justifies Infant Baptism*, Sect. 11. *Such Arguments as are drawn from the Covenant in favour of this practice of Pedobaptism are largely confuted*, Sect. 12, 13, 14. *That the Gospel Covenant is not extended to believers Infants as such*, Sect. 16. *That the Sacraments are not Seals of the Covenant of Grace*, Sect. 31. *That Christianity is not by Birth, nor the Church as Civil Corporations*, Sect. 36. *That the holiness*, 1 Cor. 7. 14. *is Matrimonial, evinced at large* Sect. 76. 92, 93, 94, 95. *The succession of Baptism to Circumcision at large considered*, Sect. 81. *That the enlargement of our priviledges under Gospel administrations prove not Infant Baptisme*, Sect. 84.

Now this proposition (which Mr. *Whiston* p. 62. calls *the foundation to his whole Superstructure*) by the conferring of his

his assertions with the Books quoted, will (I doubt) be found *rotten*, and consequently his whole *superstructure* must needs *fall*. But in regard some of the Books mentioned are *scarce*, being out of *Press*, I shall with what brevity I may abstract from them, our understanding of the *Covenant of Grace*; which term is applyed to signifie.

1*st*. The *Covenant of Grace* in its own nature, singly or universally considered.

2*ly*. The *manner* of its *administration*, according to Divine Institution.

In the first signification, it signifies the great Mystery of the mercy of God in Christ, wherein the Father hath established *Jesus Christ* his Son, the head of all things, and given him a blessed seed of the sons of men, to be by him, and with him, Heirs of the glorious Inheritance of the Grace of God, and the blessed Consequences thereof, against all possibility of miscarriage, according to his eternal purpose. This Covenant was at first published *Gen.* 3. 15. 'tis spoken of *Psal.* 2. 7, 8, 9. *Is.* 42. and 49. This is the *Everlasting Covenant*, still *one* and the *same*, immutable from Everlasting to Everlasting. This Covenant was at sundry times, and after divers manners, under divers *Signes*, *Figures*, *Types*, *Promises*, and *Prophesies*, renewed and ratified with the blessed Patriarchs *Abel*, *Seth*, *Enoch*, *Noah*, *Sem*, *Melchisedeck*, and with the Fathers *Abraham*, *Isaac*, and *Jacob*; with *Moses*, and the *Prophets*, before the coming of *Christ*; And brought to light, and revealed in all the *Mysteries* of it by *John* the *Baptist*, *Christ* and his *Apostles*, which still continueth, and shall continue *without Change*, to the worlds end. This Covenant hath *one spiritual Father*, viz. *Christ*, Isa. 9. 6. *and one spiritual Seed*, Psal. 22 30.

2*ly*. The *Covenant* of *Grace*, as it signifies the *manner of Administration*, may be thus described. It contains the whole, and every part of that Instituted Worship, whereby God doth ordinarily bring about the purposes of the Everlasting Covenant, *viz*. To set Christ upon his Throne, and to gather him the Seed given him by the Father. And the Covenant under this acceptation is not one and the same always, but hath passed under many great alterations and changes. The Lord suiting his Ordinances and Appointments to the Persons, Seasons, and Works he had to do. Therefore all its force and authority thus considered *depends*

in-

intirely upon the Law of its Institution, and is in force as that Law directeth, and not otherwise.

In this sense 'tis distinguished under two known heads, respecting two seasons; The first *before*, the second *after* the ascention of *Christ*.

Before *Christs* coming it passed under the great alterations and Changes, for the first 2000 years, from *Adam* to *Abraham* ... The Ordinances and form of worship then in practice, and other occational figures, representing the mystery of the everlasting Covenant, and *Chosen* and *Rejected* Seeds therein considered, was a *Ministry* dignified with as *eminent* and *glorious* Saints as any the Book of God recordeth. And though for the nature of it the same with the Law of *Moses*, proportioned to it, and after fell in with it; Yet in all that long series of time, there was no distinguishing Ordinance Administred to *Infants* of *Believers*, nor any unknown Doctrine to that purpose.

'Tis true at *Circumcision* that began, which (viz. *Circumcision*) by the Law of *Moses* was taken in with the preceding Institutions, and there received its full *Instalment*, and became the *Head* Ordinance of the *Levitical Ministry*. This Administration of the Covenant of Grace, is usually called the *Old Covenant*, or the *First Covenant*, *Heb* 8. 7, to 13. the Law, *Rom.* 4. 13, 14. *Heb.* 10. 1. *Gal.* 4. 21.

This Covenant while it stood, though Glorious; yet the Spirit of God never exalted it above the degree of a *Handmaid*, appointed for the time being to *Minister* to the *Everlasting Covenant*; And then to be utterly *cast out* of the *Church* together with her *Seed* according to the flesh; whom the Apostle calleth *Servants, and not Sons*, Gal. 4. 7. Prophetically instanced in *Abrahams* family under the Type of the Gospel Church in the persons of *Hagar* and *Ishmael*, *Gen.* 21. 10, 11, 12. unveiled at large, *Gal.* 4. 22. to 31.

This old Administration is termed, *A service unto the example and shadow of Heavenly things*, Heb 8. 5. *A figure for the time then present*, Heb. 9. 9. *It made nothing perfect*, Heb. 7. 19. and 10. 1. The Lord *Jesus blotted it out as an hand writing of Ordinances, and nail'd it to his Cross*, Col. 2 14. There ended that Covenant, there expired the Law; the force and authority upon which that administration stood. There was *the Seed according to the flesh cast out*, as Typified *Gen.* 21. 10. And henceforth *the children of the promise are counted*

counted for the seed, Rom. 9. 8. Thus we find a total *abolition* of the legal Covenant, with all its appurtenances, of which Circumcision was a chief: And therefore the *fleshly seed* is excluded for *ever* upon the exclusion of that Covenant, because it *can claim a standing by no other Right*: But in what is said touching the abrogation of the *legal Covenant*; I would not be understood to teach the Abrogation of any *Moral Doctrine or Precept*.

The last Administration of the *Covenant of Grace*, usually called the *New Covenant*, is that which was established by *Jesus Christ* at his coming. This Covenant ministred not to any Doctrine above or beyond it self, *Heb.* 10. 1. but was it self the *Mystery of the Grace of God* plainly administred, *Col.* 1. 26. *Eph.* 3. 8, 9. It was under a veil, till *Christ* revealed it; And the whole scope of *Christ* and his *Apostles* Doctrine, runs quite beyond the priviledge of the *seed after the flesh*, and is placed upon the *seed after the spirit*, as being indeed the *true seed*, who were really stated by God in the priviledge of the everlasting Covenant, through their *New-birth*, and not otherwise, *Mat.* 3, 8, 9. and 16. 18. The Gospel Church is built upon the foundation of *actual faith* in *Christ*, and the *Birth Priviledge* cannot be squared by that rule, to have place in that building. *Isa.* 54. 13. with *John* 6. 44, 45. *Luk.* 14. 26. Gospel Priviledges are a part of Gospel Inheritance and follow Gospel Son-ship --- If *Sons*, *then Heirs*, *Gal.* 4. 7, *Rom.* 8. 17. Gospel Sons are not *born such*, *Jam.* 1. 18. And therefore the visible profession hereof must be the common principle to constitute visible Children of the Gospel Covenant, under the administration of *Jesus Christ*, by whom Grace and Truth was administred, not *Flesh* and *Figure*.

ברית and Διαθήκη do not always note a *Mutual Covenant* and mutual performances, as *Gen.* 9. 9, 10. where a Covenant is made with *Fowl*, *Cattle*, *Beasts*, &c. There is a *single*, as well as mutual Covenant. And if there must needs be a Convertibility between those that Contract then there can be no Covenant with Infants, because, they cannot Contract. And if their Parents Contract for them, let them be also sealed for them.

That this may be further illustrated the learned Reader may note, that there is an exact Conformity betwixt us (in our sense and understanding of the Covenant of Grace) and the

the most learned of the Orthodox Writers as *Pistator* in Sect. Observ. in *Heb* 8 also upon *Rom.* 9. *Alsted* præcogn. Theol. *l.* 2. *c.* 123. *Amesius* in his Coronis to Remonstrants Art. 5. c. *Wolleb*ius in Compend. Theol. l. 1. Can. and lib. 1: ca 21. *Twiss.* Vind. Grat. lib. 3. errat. 8. Sect. 5. and lib. 1. p. 3. digress. 2. *Scultetus* in *Sermon.* in *Isa.*41. *Boltons* Instructions for Comfort, Afflict. Consciences, p. 272, 273. 2 *Ed. Diodat.* on *Rom* 9. 6. *Norton.* Resp. ad Appollon. cap. 2 p. 30, 31. I forbear to transcribe the several passages referr'd to, because I intend to confine my self to what bravity I can, and being certain, if the learned Reader will have recourse to the Originals quoted, he will find them in this case expressly and directly for us, and against our Opposites.

Baptism a part of Gospel instituted Worship, and all the force and authority it hath upon the conscience in point of practice is to be derived from the plain and express Law and word of God, by which it is made an Ordinance. God keeps his Ordinances exactly to his own *Methods* and *Manner*, and mans nature is very presumptuous to be *interposing* and *meddling*. so *Heb.* 8. 5. *Exod.* 25. 9 to 40. All Instituted worship must be conformed to the Heavenly *pattern.*

The Covenant thus stated, with the Scriptures inforcing it, duely weighed, (I question not) would put an end to the Controversy about the *Birth Priviledge* upon which the Baptism of Infants is founded; and to ballance what Mr. *Whiston*, and those of his party offer, I submit what's here briefly offered, to the serious scanning of the *Indifferent* and *Unbyassed* Reader.

As for those several texts urged by Mr. *Whiston* to confirm his second subordinate Proposition, particularly mentioned, before, I cannot upon the most exact examination I am capable to exercise, find that they make any thing for him. And but that I question not, but any Reader that has the use of his Reason, and any Compentency of understanding in the Covenant of Grace (or has not a mind to be *bolstered* up in his *conceit*, and so is *loath* to be abused) will so find it, I would by particular Demonstration evidence it. Therefore I shall only earnestly recommend to the Christian *Reader* this Caution, that he think not the *bare* naming of a *text* or *texts* enough to confirm an opinion, but that he seriously note the *Context*, with the *Scope* and *Drift* of the Holy Ghost, and the *coherance* of the *sense* alledged, with other

other *Texts*, before he be inveigled to a cloſure with this, or that converted Tenent. And ſhould I deliver my judgment, it muſt for all that come at laſt to this Deciſion: Therefore I freely appeal to the ſerious Reader; and if he finds Mr. *Whiſton* hath not *Wreſted* thoſe Texts from their direct and native ſcope and meaning, he is at liberty to joyn with him. For my part I cannot but ſay, that as far as I ſee, they make far more againſt, then for the Doctrine of the *birth priviledge* now in Controverſy.

The moſt conſiderable *New Teſtament* Scriptures I find Mr. *Whiſton* inſiſt upon for proof of *Pædobaptiſm*, are *Mar.* 10. 10. *Luk.* 19 9. *Act.* 2. 38, 39. and 16. 31. 1 *Cor* 7. 14 from which he draws a bold Concluſion; *That the promiſe of Salvation appertains to the houſes of Believing Parents as ſuch, without reſpect to the perſonal faith of any in their houſes beſides their own.*

As to *Mar.* 10. 10. there is nothing relating to the thing in Controverſy --- The Diſciples propound a queſtion about *Divorcement*; and what's that to the point in hand?

2ly, *Luke* 19. 9 Affords no colour for ſuch a concluſion: For Salvation may be ſaid to become to *Zacheus* his houſe. though none but himſelf be ſaved. He that believes upon a Diſtate, that a family may be ſaved by the Maſters faith, will believe any thing. Salvation is tendered to all, but it is applyed only by every ones faith in *Jeſus Chriſt*. If it be not ſo, they are happy families indeed that can obtain it at ſo eaſie a rate as their Maſters faith! They may lye in unbelief, that have a *Zacheus* to believe for them! Surely this is none of *Chriſts* Goſpel, *Rom:* 1. 17. and 3. 28. *Joh.* 3. 5. *&c.*

3ly. *Act.* 2. 38, 39. Yields as little proof for this aſſertion as the other. And he that can find this Conſequence there, deſerves to be ſtiled *Magnus Apollo*. The promiſe to the Children was not as they were the ſeed of Believers; For their Parents were not *then* Believers, Nor to them, nor any other, but as called, by the Lord, which calling made them Chriſts, and capable of Baptiſm. The whole (as the context ſhews) is an incouragement againſt deſpair by reaſon of their Crucifying *Chriſt*, and waſhing his blood upon them and their Children. *Mat.* 27. 25 For which very ſin, the Apoſtle tells them they may have Remiſſion, Chriſt being raiſed for their Salvation, and their Childrens (*viz.* their

posterity) and all God should call though a far off, if they did *Repent and were Baptised into the name of* Christ

Of our mind herein is Dr. *Hamond* (a great pleader for Infant Baptism) who sayes in his Resolutions concerning Infant Baptism. Sect. 81. *If any have made use of that unconcludent Argument* (viz. Act 2 39.) *I have nothing to say in defence of them, the word* [children] *there, is really the posterity of the Jews, not particularly their Infant Children.* And Dr. *Taylor* lib. Proph p. 233. Sayes that *by Children is meant the posterity of the Jews* --- adding -- *that he, that when ever the word* (children) *is used in Scripture, shall by Children understand Infants, must needs believe that in all* Israel *there were no men, but all Infants and if that had been true; it had been the greatest wonder that they should overcome the* Anakins, *and beat the King of* Moab, *and March so far, and discourse so well, for they were all called the Children of* Israel

4*ly. Act.* 16.31. proves not his Conclusion; for the Scripture Records that the *Jaylors* family had the *Word of the Lord spoke to them*, as well as himself. ver. 32. *Yea that they believed.* ver. 34.

1 *Cor.* 7.14. Proves not the Salvation of a believers house; to assert it, is to run into a desperate error, *viz.* That *the unbelieving wife is saved by the husbands faith*, and *è contrà.* Which I suppose no sober Protestant durst affirm And Mr. *Whilton* will do well to recal that expression p. 108. *That the Master of the family believing, his house shall be saved upon Condition of his believing; it being so grosly contrary to the tenor of the Gospel.* let him peruse *Rom.* 1. 17. and 3. 28 *Heb.* 11. 6. *Mar.* 16. 16. *John* 3. 5. &c.

Mr. *Whilton* I observe all along his Book in defence of Infants Baptism --- borrows his most *formidable Artillery* from the *Old Testament*, Yet tells us *he argues not from Analogy with Circumcision.* But if he can make me believe that, he has a notable faculty of perswading. For alas! how does he *invita minerva* squeeze Arguments from *Gen.* 17.7. to prove Infant Baptism. And I appeal to all Readers, whether that *place*, and *Circumcision* be not the *Alpha* and *Omega* of his proofs. What a tedious talk does he make to prove that *there is an Identity betwixt the Old and New Covenant?* how learnedly does he labour to prove *that the Covenant entred with* Abraham *respected his natural seed?* Whereas if He means the Covenant of Circumcision (as 'tis called

Act

Act. 7. 8.) who denys it? But if he means the Covenant in the first notion, laid down before, we absolutely deny it: and he can never prove it; the contrary is largely evinced. This exploit fills up almost his whole Book, and what a considerable range of words does he muster up to shew the agreement betwixt *Circumcision and Baptism* p. 226. and so to p. 248? Does he not lay p. 222 *That the will of God concerning Circumcision, shews us what his will is concerning Baptism, and that as the one, so the other should be applyed to Infants*? and whats this but Analogy?

His talk p. 240. &c *That Baptism is the sign, or token of the Covenant now*, is vain, and his Inference, that *as Circumcision of old, so Baptism is now the token of the Covenant*, is groundless. But suppose that were granted (which yet there is no ground for) his definition of a sign produced from *Austin*, p. 218 [viz. *id quod se ipsum sensui & praeter se aliquid animo representat*, or his later Author, *Signum est quod se ipsum sensibus, & id cujus signum est intellectui infert*, or another Author I can help him to, viz. *Scheibler. Metaphys.* lib. 1. cap. 26. *Signum est quod potentiae cognoscenti aliquid repraesentat* viz. *That a sign or token is that which represents something signed to the mind or understanding*,] will do him more hurt then good; For Baptism according to these definitions cannot be a *sign* or *token* of the Covenant of *Grace* to any Infants; for it doth not represent the Covenant either to their *sense* or understanding.

Learned men divide signs into *Natural*, and *Arbitrary*: *Natural*, have a natural connexion with the thing signified, as Smoke to Fire. *Arbitrary* signs, signifie only by *Ordination* or *Institution*. Now Baptism is no *natural* sign to the Covenant of Grace, nor do learned men so account it. And those that affirm it to be an Instituted sign, would do well to produce the Institution if they know where to find it in Scripture.

Further, Signs are divided into *Rememorative*, *Demonstrative*, and *Prognostick*: The *first* shews what's past, as the *Lords Supper* shews *Christs Death*. The *second* something present. The *third*, something to come; as *Physitians* Prognosticate the event of *Diseases* by the Symptoms. Now Baptism is in neither of these acceptations, a sign to Infants; For it neither *Remembers* them of the Covenant; nor *Demonstrates* it to them; nor *Prognosticates* that they shall ever

be in it. Therefore it is not a ſign or token to Infants o the Covenant of Grace, any way that I know of.

Mr. *Whiſton* comes at length to improve the Inſtances of Baptized Houſholds, for his ſervice; And inſiſts much on *Lydia's*, p. 273. But that this will do him no good, is apparent in my anſwer to Mr. *Baxter*.

His Criticiſm upon the phraſe *Act.* 16. 34. ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ rendring it, *he rejoyced with all his houſe, he believing in God*; is vain. For by this Interpretation, his whole family was capable of *rejoycing*; Therefore no Infants there, they being uncapable of ſuch impreſſions. The word was ſpoke to them all, and its evident they all believed, the adverb [πανοικὶ, *with his whole family*] in the propriety of the phraſe, having an immediate relation, and connexion to πεπιστευκὼς, *believing*. And therefore I ſee no reaſon to recede from the vulgar tranſlation, and lean upon ſuch an extorted *Criticiſm*, as contradicts the plain meaning and ſcope of the text. He labours to faſten an abſurd ſenſe alſo upon that text *Mat.* 28. 19. viz. *That the perſons to be baptized are the Nations in groſs.* But I refer him to what I have ſpoke to Mr. *Baxter* about this, and to Mr. *Hutchinſons Animadverſions*, p. 20.

In the courſe of his writings he frames ſundry *Objections*, which in my opinion, though not ſtated with ſuch advantage as they might be, are enough to confute his allegations. And ſome as being too ſtrong for him, he avoids giving a di rect anſwer to; for he fetches ſuch circuits, and cunningly waſts the time in circular preambles, till he thinks the Reader forgets the Objection; and then ſtourly ſets upon another; yet when all's done, he either very ſorrily, or not at all anſwers it. Inſomuch that as it happens his Book *carryes a ſufficient antidote againſt its own ill influence*, to any perſons that have not a mind to be deceived.

There are ſeveral things more lyable to exception in this Book; But I ſhall ſpare him, having I hope ſufficiently, (though briefly) razed his *ſtrongeſt hold*, with which the other petty *Auxiliaries* will ſtand or fall. And therefore I have done with this firſt part.

His Eſſay is wholly *applicatory*; Therefore as I ſaid, I paſs it, and come to his Poſtſcript, where I ſhall have occaſion to enlarge, (where it is meet) by way of *Vindication* of Mr. *Hutchinſons Animadverſions* upon this ſecond Book.

Mr

Mr. *Whistons* Postscript p 246. alledges, *That they Baptize no Infants from the ground of their Relation to* Abraham *as his seed --- But from the tenor of the Covenant as made with Abrahams seed in their generations* ; and sayes, *that because Mr.* Hutchinson *proceeded to disprove that opinion which is none of his, he is not concerned to answer him.*

But I shall shew the evasion to be frivolous; For whoever pleases to peruse Mr. *Whistons* book, will find, that he makes this very grouud he renounces the main foundation of his pleading, as preface to the first Book. p. 31, 33. he calls it in expres terms, *the foundation to his whole structure* --- so p. 62, 63. 107. 114. 117. 126, 127. 262. and almost all along raises his Arguments from that *Topick*. Therefore doth it not naturally follow, that when he is put to it, he will quit his main Garrison, rather then stand to it? This is an Instance of a weak Cause.

Abrahams seed are to be understood in a twofold sense. 1. *Natural.* 2. *Spiritual.* And each of these again, is to be considered as his *next and immediate*, or more *remote* seed. The *Jews* were his Natural seed, some next, some remote. And such as were born of his body as *Isaac*, and such as believed as he did were his spiritual seed too. Yea more distant generations bore that title, as well as those that more immediatly sprung from him Hence the Jews stifly pleaded their priviledge, *Mat.* 3. 9. but were rejected, the dispensation that gave it them being expired

No Gentile can lay claim to *Abraham* as their Father upon a natural account, he standing in no such Relation to them. But he is a spiritual Father to them, if they believe, and not otherwise, *Gal.* 3. 29. Nor can a believing Gentile convey that title to his Children which he has not himself; The title of Natural Sonship, to *Abraham*, no believing Gentile has; Therefore he cannot convey it to his Posterity; For, *nil dat quod in se non habet.* A spiritual son of *Abraham*, 'tis true, every *believing* Jew and Gentile is, but spiritual priviledges (as Gospel Sonship, *&c.*) are not *hereditary.* A believers Child can no more be saved by his fathers *faith*, then an unbelievers child can be damned for his fathers sin. And if the Fathers faith must serve the childs turn, there's all the reason in the world, that the fathers Baptism, should also be Baptism enough to the child Why the one should not be imputed as well as the other, is a question worth Mr. *Whiston's* Resolution.

Now Mr *Hutchinsons* Arguments in his Treatise of Baptism were managed to make out. 'That Infants can stand 'in no Relation to *Abraham* now, neither immediatly, or 'remotely considered; And consequently not to be baptized upon that account, as p. 4 that *Act.* 2. 38, 39 is no 'ground for Infant Baptism, p. 7. That *Abrahams* own natural seed, are not his spiritual seed without personal faith, p. 12. That there is no such thing as a *Jewish Birth-priviledge* 'in Gospel dayes p. 14 That *Abraham* has two seeds, neither of 'which are Infants of believing Gentiles, p 20 That the 'Law of Institution, not the Covenant is to be the ground of 'visible administrations in Gospel-dayes, p. 26. That 'tis a 'mercy, not a misery to be broken off from the priviledges 'of Circumcision, p. 44. That Christians Children lose no 'priviledge by being unbaptized, p. 48. That the same Arguments urged to prove Childrens right to Baptism, will as 'well prove their right to the Supper, and that in Infants 'there is the same thing wanting, which qualifies for both, 'p. 55. That Infant Baptism is Will-worship, p. 60. That 'Infants of believers have no more faith then unbelievers 'Infants. ---- And *Animadversions*, p. 16 that *Mat* 28. 19. 'is a full and plain Commission, to which we must adhere, 'and that Infants are not there included, p 19. That Infant 'Church-membership is repealed, p 22. That the promises 'to Believers houses are not to be understood in Mr. *Whiston's* 'sense, p. 22. That Infants are uncapable of the ends and uses 'of Baptism, p. 35. That the Jews came to *Johns Baptism*, '*Mat.* 3. 7. upon the same mistake of a *federal* right as the '*Pedobaptists* do now, and that their rejection is a notable 'Argument against this practice. p 36 That Baptism succeeds not in the *place*, *room*, and *use* of Circumcision, p. 41. 'That Circumcision was not administred to the adult as *Believers*, p. 49. Nor to their seed *as such*, p. 50. ---- All which points with many other particulars directly tending to refute the practice of Infant Baptism, are in the said Treatise fully and substantially made out: And if the disproof of these Arguments concerned not Mr. *Whiston*, as he is a promoter of *Pedobaptism*, I know not what does. But since he waves them so slightly, we look upon them as substantial and unconfuted.

'And I appeal to any Judicious Reader, whether the Arguments that disprove Infant Baptism, from that pretended

title

title they are said to have to *Abraham* as their common father, as believers Children; do not also disprove it substantially when urged from the like title derived from their immediate Parents. 'Tis certain, that the title that's found rotten in the root, cannot be found in the branches. And if *Abrahams* next and natural Children have no title to Baptism upon that account, much less his more remote Children, and least of all other believers Children, whose title is originally pretended from him.

Mr. *Whiston* p. 247. Denyes *that the Covenant of Grace is made with the Elect, as such?*

Answ. Our sense of the Covenant of Grace, you have in the preceding pages. Let Mr. *Whiston* shew where any Covenant of Grace is made with *Reprobates*. 'Tis true, such were under external administrations under the Law: For *Ishmael* and others were Circumcised, that had no Interest in the Covenant of Grace. But that, by any party from thence, the natural seed of believers, as such, should be baptized, under the now-administration of the Covenant of Grace, is not warranted in the *Bible*.

That the Covenant of Grace is made with the Elect in Christ is clear in the Scriptures; take these Texts instead of many that may be produced, *Jer.* 31. 31, 32. *Heb.* 8. and 10 Chapters. And our Learned *Divines* so understand it. See the *Assemblies Catechism*; *Piscator* is clear in it Obs. 8. in Hebr. *Promittit (Deus) in hoc fœdere tria ex gratuito favore præstanda* Electis, viz. *Remissionem peccatorum gratuitam propter Christum illuminationem mentes ad cognoscendum Deum, & renovationem voluntatis ad obediendum legibus dei, quæ tria in loco* Jeremiæ *satis clarè ac distinctè proponuntur.*

So *Wollebius Compend.* Theol. lib. 1. Can. 2. *Fœdus gratiæ & testamentum* Διαθήκη *dispositio nominatur, quia hac Deus filiis suis Cœlestem hæreditatem destinat morte Jesu Christi filii sui interveniente consequendam.*

Piscator again on *Rom.* 9. 6, 7. *Pactum autem dei tantummodo ad* Isaacum, *& reliquos filios promissionis, id est,* Electos *per illam præfiguratos, quod Apostolus probat testimonio ipsius Dei,* Gen. 21. 12. And upon the 8 and 9 ver. *That the promise of Grace made to* Abraham *pertains properly to the* Elect *only, whom the Apostle calls the Children of the promise--- promissio gratiæ* Abrahamo *facta, ad solos electos, quos vocant filios promissionis pertinet.*

Wollebius, is yet very expreſs *Compend. Theol.* lib. 1. c. 21. *Subjectum ſeu objectum federis oblati ſunt omnes vocati, proprie tamen electi.* To theſe may be added the ſtream of Ancient and Modern Writers; which, in my opinion, will Counter ballance Mr. *Whiſtons* Denyal.

That this Covenant of Grace belongs not to believers Infants as ſuch, is evident, becauſe *many* ſuch have not the grace of that Covenant deſcribed *Jer.* 31. 31. &c. beſtowed upon him; *Ismael*, though a great *Believers* Son, is branded for a *Reprobate*. And it belongs to many of the called poſterity of unbelievers, as common experience evi ces.

The Conditional Covenant of Grace (if they will ſo call it) I can find it to be no other then this --- *Whoſoever believeth ſhall be ſaved* --- and 'tis certain this Covenant concerns not Infants, much leſs the Infants of Believers only. The Covenant of Grace gives what it requires, and enables the Covenanters to perform the Conditions required by receiving the Graces therein promiſed. And it cannot be affirmed that it does ſo to Infants while ſuch.

Mr. *Whiſton* ſayes that *Baptiſm is not to be adminiſtred to adult or Infant, upon the account of election*. We grant it; and Mr *Whiſton* by this Conceſſion, ſpoiles the Argument drawn from *Mar.* 10. 14. for Infant Baptiſm, for which I believe his brethren will reckon with him. We baptize none becauſe they are *elected*, but becauſe they *profeſs Faith and Repentance*

His Inference of the *perpetuity of the Covenant as it reſpected* Abrahams *natural ſeed from the term* [*Generations*] is vain: For that term holds forth a limited ſeaſon, *viz.* During the legal Adminiſtration --- In which ſenſe the term [*Generations*] is frequently uſed as *Levit.* 3. 17. and 6. 18. and 23. 41. &c. The term as it reſpected *Abrahams* ſpiritual ſeed, comprehends both the legal and Evangelical Diſpenſations; but what's that to Infants, who are in that ſenſe his ſeed?

In concurrence to what we ſay, that Learned man Mr. *William Strong* is very pathetical in his *Select Sermons* Printed 1656. p. 333. on *Gal.* 4 21, 22, 23, 24. where he tells us.

1. *That there are two Covenants, the* 1. *of Works, the* 2. *of Grace; typed by* Sarah *and* Hagar.

2. *That*

2. *That there are two sorts of persons in the world, under these two Covenants, the one born after the flesh, the other by promise: The one unregenerate, the other Regenerate.*

3. *That the first sort are in a state of bondage, the other in a state of freedom as the mothers were.*

4. *That no man can stand under both Covenants at the same time, no more then he can be born of two Mothers.*

5. *That from the first Covenant, there must be a translation to the second, and that supernatural.*

This I briefly abstract, the Discourse at large is worth perusual, and gives a fatal blow to *Pædobaptism*, though perhaps *Mr. Strong* (who was a *Pædobaptist*) was not thereof aware.

Object. *But you'l say how are Infants saved then, if under a Covenant of Works.*

I answer with Dr *Taylor*; *That as we are sure God hath not commanded Infants to be baptized, so we are sure he will do them no Injustice, nor damn them for what they cannot help therein.*

2. Baptism translates not to a state of Grace, unless in Conjunction with Faith ---- Therefore baptized Infants are never the nearer Salvation meerly for their Baptism --- And the same way they are saved when baptized; the very same way are the unbaptized Infants saved also; For the *medium* that proves the one, proves the other also.

Two or three other passages *Mr. Whiston* produces as Reasons, why he reckons *Mr. Hutchinsons* book useless as to the design carryed on in it; But they are of the same strain with this; and therefore need no other answer.

P. 248. He charges *Mr. Hutchinson* with some *Contradictions* and *absurdities*, as his calling the *Covenant of Grace and its administration two distinct Covenants, and his saying that Circumcision is a Covenant of works*, from which (sayes *Mr. Whiston*) *It will follow, that a Covenant of Works may be the administration of the Covenant of Grace, which is incongruous.* To which I Reply.

It is before demonstrated (I hope undenyably) that the Covenant of Grace is immutable and everlasting --- That in respect of its various administrations under *Law* and *Gospel* it is called two Covenants, *New* and *Old* --- That the Covenant of Works (so called, under the Law administred to the Covenant of Grace in Types and Figures, of which Circumcision, being the head Ordinance, was *Synechdocally* called

led the Covenant, *Gen.* 17. 10. And that the Covenant of of Grace is now under the Evangelical Dispensation administred in that purity and spirituality Typed out by the Law. Therefore what *incongruity* or *absurdity* is to be hereon chargeable, is to me unknown

He charges Mr. *Hutchinson* with another absurdity, for affirming Isaac *to be the subject of the promise made to* Abraham *as taken both wayes*, viz. *as it respected temporal and spiritual blessings*. But if this be an absurdity (as I am sure it is not) Dr. *Owen* and other *Protestant Divines* are guilty of it. See Dr. *Owens Exercit* on the *Heb.* p. 66. 1 *Tom.*

Two instances more he produces, but the same, or like this, therefore I pass them as frivolous.

What Mr. *Whiston* sayes further are but general evasions, in which I find nothing worth a Reply. But p. 253. he tells Mr. *Hutchinson*, *That he greatly wrongs Dr* Owen, insinuating that *Mr.* Danvers *and he are unworthy men for wresting Authors words at such a rate*; --- adding that *Dr.* Owen *supposes Infants visibly in the Covenant, as the seed of parents visibly so.*

Reply. That Mr. *Hutchinson* truely and faithfully quoted the *Doctors Exercitation* word for word I can truly affirm; and he that will confer the quotation with the Doctors *Book* will find it so. Therefore, how can he be said to *wrest* the Doctors words? Mr. *Whiston* should recal that rash and inconsiderate expression.

2. What the *Doctor* supposes to *Infants being in the Covenant, in his Judgement or practice* concerns not the matter in hand. But I am certain he has not a word of that nature in that *Exercitation*, nor in the whole Book that I can find. And I am as certain, that the *Doctors* discourse of the Covenant, wholly excludes them from any such title. And if Mr. *Whiston* can no better reconcile the *Doctors* words to his *Practice*, he had better have held his peace.

Next he *denyes that he calls Mr.* Danvers *his Book all forgery*, &c. By which I see he needs a good memory And I refer the Reader to *Mr. Whistons* second Book p. 56. where he sayes, that *Mr.* Danvers *his Book will remain as a publique evidence of his forgeries, falsities*, &c. So *Pref.* 1, 2. he calls it *a meer cheat, supported by fraud and guile, pref.* p 4. *false and disingenious, --- proceeding from immodesty to impudence.* p 8. *forgeries designed to deceive unwary Readers* --- p. 10. and p. 8.

p. 8. of the *Book*, he calls *Mr. Danvers a knowing falsifier, without the actual fear of God before his eyes*. p. 55. *A downright falsifier* p. 47. &c. *Producing amaze of Nonsensical words*, p. 69. *one of the most unworthy and disingenuous men that ever put Pen to paper*, p. 136. and more of this railing stuff. Which, whether it comports with *Mr. Whistons* profession, or suits with *Gal. 6. 1. Eph. 4. 31. Tit. 3. 2. Exod. 23. 1.* let his second thoughts inform him.

And how pitifully he hath made these high and *extravagant* Charges appear, is already very evident. And that *Book* he loads with these railing *Epithites*, will stand upon *Record* as a substantial *confutation* of this Ridiculous practice *Mr. Whiston* labours to support. And that *worthy person* he traduces (in the esteem of persons *eminent for pitty, quality, and parts*,) deserves a quite contrary Character, then those *uncivil scandalous* and *ill-applyed* reproachful terms *Mr. Whiston* disgorges. Discovering nothing more, then that he rails upon and reviles him, because he cannot answer him as his other Antagonists, *Mr. Wills* and *Mr. Baxter* did before him, supplying the want of Reason with Rage and Malice. Perhaps hee'l tell us, *that he wrote all this in the spirit of meekness*. But for my part hee'l hardly perswade me to believe it; nor will it gain credit with any sober person, unless he has that *Grecian faith* spoken of by *Plautus* in *Asin.* Let him therefore if it be his humour, please himself with such language, and deny it when he has done: I have almost done with him.

His Epilogue is somewhat pleasant: He tells *Mr. Hutchinson. That if he can procure him a Certificate, that his Book deserves a more full consideration, he shall be gratified.*— That's a notable Confutation indeed from a wordy Author of Controversy! 'Tis discreetly done however, to *slight* the Book he cannot *answer*. And I think he is like to have but little more *provocation* from us; for he has already *said too much to little purpose*.

FINIS.

8*

A JUST REPROOF TO THE Clamorous Cavils OF Mr. *OBED WILLS*, the Turbulent Appealer.

Wherein the vanity of his Raſh Cenſure of the *BAPTISTS* Anſwer (to that his frivolous Appeal made to them againſt Mr. *Danvers*) is detected, and his unjuſt Charge of Ignorance and Partiality is refelled.

By *Thomas De-laune*, one of his abuſed Judges.

Prov. 9. 7, 8, 9.

He that reproveth a ſcorner, getteth to himſelf ſhame; — and a blot; — and hatred: Rebuke a wiſe man, and he will love thee; — and be yet wiſer.

Printed, *Anno Dom.* 1676.

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MR. VVills *in the* Prologue *to his* Appeal, (*that the world may see he walks by* pattern) *produces the* Example *of the* Quakers Appeal *to the* Baptists *against Mr.* Hicks *as his* Precedent. *And I confess he has in* some *things exactly followed his Copy: For as the* Quakers *with great* Outcry *and* Confidence *provok't the* Baptists *to examine the Controversy then in hand, and to pass their* Sentence; *so with like* heat *and* vehemence *Mr.* VVills *falls into the same strain of* rash *and* unrighteous *accusation against Mr.* Danvers. *And as the* Quakers (*when a* just Sentence *was past against them, evidencing their Clamours to be* Calumnies, *yet*) *like obstinate, and incorrigible* accusers, *fall foul upon the persons they themselves had before* invested *their Judges, and with great* wrath *and severity arraign and* condemn *them, for speaking* Truth: *So Mr.* VVills *with Quaker-like insolence, because the persons Appealed to, did not* please *his Spleen in condemning Mr.* Danvers, *right or wrong; brands them with* Ignorance *and* Partiality *in a Paper lately published, Intituled,* Censura Censuræ.

That the Baptists acted with Christian equity *and* fairness *in their Examination of the matter in Controversy, and with great* care *and* pains *search't into the* Authors *quoted, I am as sure of, as I can be of any thing, being an eye-witness to, and assistant in that work. And that their* Answer *to Mr.* VVills *was so* Modest, *that it is beyond the exception of a* sober *man, the thing it self impartially considered will evidence.*

If it be enquired why the Subscribers *of the Answer to* Mr. VVills *do not* all *concern themselves in a Vindi-*

Vindication? I answer. —— *That they have* already *done what's needfull in giving their Judgement in the things they ought to take cognizance of; And I know no Law, that oblidges them to the* drudgery *of confuting the* Cavills *of such an* inconsiderate *accuser. They are persons ingaged in a* greater *and more* necessary *work, and to give themselves any further* interruption *in such a contest, is thought to be a* needless *task, and an intrenchment upon their more weighty Affairs. Having something else to do, then to attend the drudgery of drawing the saw with such a lamentable trifler.*

I am (I confess) the weakest of them, yet Providence *has been pleased to cast this task of their* Vindication *upon me. And* Mr. VVills *himself has given me a* particular challenge *and* provocation, *in making some exceptions against me, (distinct from the rest) which I am oblidged to say something to. And I hope, if what I offer be demonstrative, the* Reader *will express so much equity as to judge of the* matter *in dispute from the* evidence *and* reason *of it, and not from the* Authority *or* Number *of the parties contending. To chose an* opinion *by voices is not safe.*

Error, *when it becomes the darling of a man of* parts (*and such are* frequently *its Patrons*) *is set off with all the* imbellishments, *which the* Schoolmen *and* Sciences *can furnish him with, which gaudy* paint *makes it often* cheat, (*and pass for the truth with*) vulgar *eyes, who (gazing on its* superficial *dress) seldom discern* Counterfeit *from* Current. *Hence it happens that such become* Heterodox; *few receiving the* naked *and* unadorn'd *Truth when rival'd with* asplended *and* specious error. Sophistry *is but* perverted logick; *and that person that in his Disputations borrows his* keenest *weapons from it is*

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to be ſuſpected as being ſcarce ſound. I have often found the Advocates of a bad cauſe (as Ribera *expreſſes it—* Curam habent nitoris, cultuſque verborum, venuſtatis & numeroſitatis ſententiarum) *careful of their* Cadencies, *and the* Handſomneſs *of their ſtile; that what's wanting of* Native *Beauty, may be made out with a* ſupplement *of* Paint.

How far Mr. Wills *has contracted the guilt of playing the* Sophiſter, *let his diſcerning Readers determine: For my part I think his greateſt Excellency lyes there, as far as appears to me in his publiſhed Treatiſes. And that he is a meer* Word-pecker, *is very obvious: For if he finds one* miſplac'd, miſinſerted, *or by chance* miſapply'd (*as oft happens with the moſt* accurate, *through the* Tranſcriber *or* Printers *fault) he* gleeryes *and* inſults, *as if he had gain'd an* Olympick prize: *Though his own Writings are obnoxious to the ſame* Correction, *as I could abundantly ſhew if needful.*

It is worth notice, that the main thing in Controverſy (viz. the Antiquity of Infant Baptiſm) *is quite given up and forſaken by Mr.* Wills, *it being evident by Mr.* Danvers, *&c. That for the firſt* 300 *years,* The Baptiſm of grown perſons profeſſing faith, was univerſally owned and practiced; *and* no Record of credit that aſſures us, that Infant Bapiſm was at all owned as Chriſts ordinance. *The moſt that can be ſaid, is, that it was* Creeping *in, in the third Century, when* Tertullian *oppoſed it, and got ſome ſmall footing by degrees, from the opinion of its* neceſſity to ſalvation (*and that from* a fatal *miſtake of* John 3. 5.) *And in the year* 416. *received its inſtalment by* humane Authority; *being impoſed by a dreadful* Anathema *at the* Milevitan Council. *Certainly had it been the practice of the univerſal Church,* Tertullian (*the ancienteſt* Latine *Father*) *could not have oppos'd it, nor*

contradicted. And it is past doubt, that it was disliked and cry'd down by many, when that Council sate, else their Canon was ridiculous and vain. The Eclesiastical Empire was then upon its erection, and Pædobaptism was thought a necessary pillar to support it therefore was the opposite party from time to time crush'd with these terrifying Canons and Curses. Now Mr. Wills having lost his Garrison, with incorrigible obstinacy, mans his Outworks, and Approaches, pouring out Contempt and Appeals, as if he would carry all by noise; but how such a re-attack shall prevail, is easy to be conjectured.

Had Mr. Wills accepted of Mr. Danvers's modest endeavours, to give him satisfaction in a private way, with promised assurance, that he would publickly recant any mistakes, which the closest scrutinie of indifferent persons, mutually chosen could bring to light; it had been a strong argument that he had sought to clear and defend Truth, not purchase Applause, &c. And had saved a great deal of labour and trouble.

But in Print he must be; yet has not the ingenuity and common honesty to retract, or repent for his own Notorious mistakes and falsehoods (so fully detected and enumerated by Mr. Danvers in his Writings, particularly in his Rejoynd. from p. 49. to 77. whilst he has the confidence (not to say impudence) with so much severity, to take by the throat, and exact from him the utmost mite, yea and that for mistakes of his own making too which he so unjustly Fathers upon him.

Discovering hereby his folly and shamful partiality, that whilst as concerning his own errors, he can overlook Beams, swallow Camels, and leap over Mountains, He can with such an Eagle eye discover the Motes, strain at the Gnats, & magnify the Mole-hills of others.

The notority whereof you will find further Exemplified in the following pages by Tho. Delaune April 20. 1676.

A just Reproof to Mr. Obed Will's, *&c:*

IN p. 142 of our Answer to *Mr. Will's* Appeal, after we had as *mildly* treated him, and with as much *impartiality* as was possible; we made a motion to him, that *if he thought himself concern'd to appear any further in the Controversy, he would be perswaded that things may be tranjacted in an amicable and friendly way, which we hop'd may tend to our mutual satisfaction, in the clearing up of truth, and to cherish that love, that all that fear the Lord should bear each other, though differing in some things.* Yet notwithstanding, he comes forth in such a *Contemptuous, Sarcastical,* and *Insulting* spirit, as if that mode of writing were the very *Sinews* of his undertaking, and of the essence of his faculty. Which I shall mention only once for all, and betake my self more immediatly to the matter of his *Censure*, having neither *leasure*, nor *will* to strive with him for mastery in such *Rhetorick*.

1ß. He sayes p. 5. *That we accuse him for what was never brought to our Bar.* But if he must needs call us forth, without any seeking of ours, and invest us with a power to *Judge* his *Appeal*, he must give us leave also, (which is not deny'd to any in that *Capacity*, as appealed unto) to hint unto him what *Circumstances* we found, that made his grievance not so *notorious* as he pretended, and the antecedent passages that argued him *precipitant*, and the *Defendent far* from Contumacious.

2ly. He sayes *we borrow our accusations from Mr.* Danvers *Preface.* But suppose we had, that's no excuse sufficient for him: For he should have disprov'd the things if untrue. We noted them from our own knowledge of the *truth* of them, and not meerly because *Mr. Danvers* said so.

His talk *that we gave Mr.* Danvers's *Judgment, not our own; and that the things brought to our Bar, we carry'd back to his*; is utterly untrue: For we consulted with him no more then the nature of the matter before us required; Nor did we hold any Intelligence with him, but what consisted with *Justice* and *Impartiality*. We were obliged in equity to hear him, before we could proceed to a determination: For *Alteram audire partem*, is allowed in every Law. And that our

Answer was *à capite ad Calcem* of *Mr. Danvers* forming, as *Mr. Will's* has the confidence to publish, p. 8 is a gross falshood, and his Inference of our *Collusion*, unrighteous; His very parallels confute him; VVe must needs have the same matter, as far as we treat upon the same thing; yet our expressions are not of Mr. *Danvers's* framing.

VVhether *Mr. Will's* hath done such great service, as he boasts of p. 6. *in detecting Mr.* Danvers *his mistakes*, any further then what are acknowledg'd, is left to understanding *Readers* to determine. VVhat we found fault with, in *Mr. Will's* his *appeal*, deserves a smarter reprehension then we gave him. *Mr. Danvers* truly, and sufficiently demonstrates it; and *Mr. Will's* answers it not but with an excuse of little weight. For if *Mr. Danvers* upon a *private intimation*, had retracted publickly, what he misrepresented, why may it not be as satisfactory, as if after this publick, and clamerons way of detection? VVe know no reason to the contrary; but that then perhaps *Mr Will's* might miss of the glory of the Conquest he fancies he has obtained, and the opportunity of making this *Ostentation* of his parts.

His *own method* he is left to follow.; But that *method* of an *Appeal*, that accepts of no *treatment* with the person charged, and yet cryes out for *Justice*, is most *irregular*, if squared with the rule of God in cases of offence, *Mat.* 18:15, 16,17. And if *Mr. Will's* find not the *Appellates contumacie*, to be a necessary circumstance in the Lawyers *Definition* of an *Appeal*, yet he may find it in *Christs* directions in cases of *Appeal*, in the *text* cited; Yea so necessary, that *no appeal* must *be made*, *but upon the Criminals refusal to hear*, *Mat.* 18. 16. &c. And surely that *Patern* ought to challenge more of our Conformity, then the Lawyers *Maximes*, which are not to teach us *Divinity*. Hence we made a *Difference* of the *kinds* of *Appeals*, which *Mr. Will's* might have understood, if he had been candid, when we said *An appeal in those cases*, viz. Religious Contests, which is not his Lawyers business to Define. Now whether that *Law* above mentioned be not *against the form* of *Mr. Will's* his *Appeal*, is left to his more serious consideration.

But he tells us p. 7. *That if we had considered things as we ought, we might have seen good cause for his way of procedure. And gives 4 Instances to prove Mr.* Danvers *Contumacious; Three from the* Magdeburgs, *and a quotation from* Luther;

To

To which it is replyed, that the three instances from the *Magdeburgs* afford no *Justification* of *Mr. Will's* his procedure. For any judicious Reader will find upon perusal of the 1*st*. of those places he cites, that Mr. *Danvers* is guilty of no greater mistake, then *not observing an exact variation of the character*; which *Mr. Will's* knows is too often the *Printers* fault, (and his own Books are not free from it) For which *Mr. Danvers* makes amends enough, in owning publickly the words to be his own.

2*ly*. As to that of adding the word [*only*] Mr. *Danvers* gives a very satisfactory Return to it, in his *Reply* p. 32. (and Rejoyned p. 54, 55.) His words being a necessary *Consequence* from the *Magdeburgs* speech, who expresly say --- *Baptizatos esse adultos exempla probant*, and, *de Infantibus baptizatis exempla annotata non leguntur*, which put together amounts to what he sayes, viz. *That the* Magdeburghs *find only examples for adult baptism viz.* In the Scripture instances they produce. Therefore it is strange that Mr. *Will's* should insist with so much *Obstinacy* upon this particular.

3*ly*. As to the third, that Mr. *Danvers* quoted those pages 115, 116. as *relating to the superstitious rites*, may (without any such impossibility as Mr. *Will's* talks of) be understood by a mean Reader. And surely none but a man of *Cavil* would insinuate it, as such a Justificatian, for so irregular, and clamerous an *Appeal* as his is, if you read Mr. *Danvers* Treat. p. 101. Reply p. 36. and Rejoynder p. 71.

4*ly*. As to the Quotation from *Luther*, as we compared it with the *plain and well grounded Treatise* Mr. *Danvers* mentions p. 40. *Rejoynd.* whence he took it, and which we found to be word for word, as he expressed, and where it seems it was misquoted, so, we are satisfied he is therein *no forger*. And though he mentioned it not in his *Reply*. yet one mistake not owned, will scarce be enough to vindicate Mr. *Will's* his procedure; (and his refusing the *civil accomodation* tendred him) to rectifie all mistakes as in his Preface to Rejoynder most amply appears: And let it be considered that if one mistake, not own'd by a sufficient ground to render a person contumacious and stubborn, and will justifie an Appeal against him. Then what will those many do which *Mr. Danvers* in his Rejoynd. p. 21. to 77. charges upon *Mr. Will's*? In that appeal to his conscience for his Impenitency, for Backbiting, Scoffing, Railing false Accusati-

Slandering, Prevarication, Forgery, *Miſtranſlation*, *&c.* As demonſtrated by divers inſtances out of his Writings.

Yet let it withall be underſtood as to that one particular, had *Mr. will's* had but had ſo much patience to have heard *Mr. Danvers* Anſwer thereto, as is ſo fully expreſt in his Rejoynder before he had Appealed, he had doubtleſs ſaved himſelf and others the trouble thereof.

So that upon a candid ſurvey of theſe *four* paſſages, nothing can be found in them to juſtifie Mr. *Wills* his raſh and inconſiderate procedure.

That we conſulted with the party accuſed for a ſentence (which he bids us *deny if we can*, p. 10.) is *not* demonſtrated by his Inſtances, compared with this *Reply*. And is hereby denyed, and hope a bare Negation will be deem'd as valid, as the unprov'd aſſertion of a man, that ſhews himſelf ſo frequently *halting* in this kind, as (to an indifferent *Reader*) may eaſily appear.

He tells us p. 10. *That there is much in our dealing with his Appeal that looks like partiality, of which he pretends to give a fourfold Inſtance. In remarking ſome things in his Appeal as falſe and Injurious, or unfit, and paſſing by in ſilence ſome things in* Mr. Danvers *of the ſame or like nature.*

Reply, If Mr. *Wills* had conſidered things with candor and ſobriety, he might have known, that it was our work to give *Judgment* only in *matter of fact* diſputed by them both, and ſuch as were Mr. *Wills* his miſtakes, and never owned ſo, was our part to *remark* to him in *order* to his *acknowledgment*. VVhereas there was not the like reaſon to remark *Mr. Danvers* his miſtakes, they being already owned in Print. For which we made a ſufficient *Apology* in our anſwer p. 13. No more being required from us, but to bring *Mr. Danvers* to ſuch a *publick acknowledgment*. And *Mr. Wills* his bare ſaying, that *Mr. Danvers* his anſwers to ſome of them, are not only weak, but untrue, is no proof, that they are ſo.

2ly. In giving our Judgments only upon part of his Appeal, and paſſing by others, as the ſtrange Doctrines he charges upon him, which Mr. VVill's *ſayes we ſlightly anſwer.*

Reply, For this alſo we give the *Reaſon*, p. 14. *Becauſe they were things Controverted* (*viz.* betwixt us and Pædobaptiſts, who ſomtimes beſtow that Epithete upon ſome Doctrines which we own not to be ſo) And it were as proper for *Mr. Will's*

Will's to put the Queſtion, *whether Infants Baptiſm be lawful to our* Deciſion as theſe things. And to put it out of doubt, *Mr. Danvers* his anſwer to them is owned to be *good* and ſubſtantial *Rejoynder*, p. 49, 50, 51. And our ſaying they were *Collateral*, *is no untruth*; the grand Queſtion before us, being, *whether* Mr. Danvers *was ſuch a falſifier as his accuſer pretended*; and not whether Infant Baptiſm was lawful: For to put that Queſtion to us, would be *Ridiculous*. And whether what we mention about the *Milevitan Canon*, be ſo *Collateral*, as *Mr. Will's* pretends, ſhall be conſidered in its due place.

3*ly*. *In taking* Mr Danvers *words for Anſwers to ſome of the particulars in his Appeal, and for ſufficient anſwers to the trivial and inſignificant.*

Reply, -- If *Mr. Danvers* his anſwers were *full* and *proper*, here lyes no *juſt* charge againſt us, nor any inſtance of *partiality*. And when *Mr. Will's* demonſtrates they were not ſo, it ſhall be conſidered.

4*ly*. As to what relates to my ſelf, I refer you to my particular defence made afterwards by it ſelf.

Next Mr. *Will's having*, as he ſayes (though untruly) *manifeſted our Partiality*, comes to ſhew *that* Mr. Danvers *his acknowledgments are not ſo ingenuous as we make them*; And

1*ſt*. About the paſſage of *Nazianzen Baptizandos peccata ſua confiteri ſolitos*, which Mr. *Danvers* owns ſhould be Tranſlated, *The Baptized were wont to confeſs their ſins*. And what would Mr. *Will's* have more? Would he have Mr. *Danvers* ſay he prevaricated, when his Conſcience tells him no ſuch matter? Or can Mr. *Will's* make out, that that ſenſe Mr. *Danvers* deduced is not to be *Conſequently* drawn from that expreſſion?

2*ly*. Mr. *Danvers* his acknowledging his error about *Deus Dedit*, prevented that fear of Mr. *Will's*, that *the Reader might conclude that gifts were given by the Baptized to the Church, and his gueſſing happily thereby that none were Baptized, but the adult*. And is not that enough?

3*ly*. As to the quotation out of *Walden* about *Wickliff*, the thing charged upon Mr. *Danvers*, was, *That he made* Walden *ſay, that* Wickliffs *Doctrine was very agreeable to the Doctrine of former Heretick*s, *as* Pelagius, *&c. App.* p. 173. Which he owned to be his *miſtake*. And what could we expect more from him? It was not our buſineſs to launch into the Con-

troverſy, whether *Wickliff* oppoſed Infant Baptiſm &c. That muſt be *ſub judice*. Though by the way, ſince Mr. *Wills* acknowledges that *Wickliff* and the *Albegois* did deny that Infants were to be Baptized with Water, as neceſſary to their Salvation; has himſelf confirmed the truth of the thing, till he make appear that the *Pædobaptiſts* in thoſe dayes did upon any other ground Baptize their Infants. VVhich Mr. *Tombes* and Mr. *Danvers* have ſo often called for. That of the Fœderal right, which the Proteſtant Pædobaptiſts have ſo boaſted of, being but of yeſterday; never heard of as ſaid, till *Zwinglius* time. And as to *Mr. Will's* his talk, *that we never examined the Hiſtory of theſe things*, it is untrue, and juſt of the complexion of the reſt.

4*ly*. That miſtake about *Zonaras*, p. 41. is alſo own'd; and if Mr. *Will's* in his own conceit magnifies it as *no ſuch trifle*; he muſt give us, and others, the *liberty* of our thoughts.

5*ly*. The miſtake about *Lanifranc*. Mr. *Danvers* very honeſtly owned, and intended to rectifie it before Mr. *Will's* minded him of it; which is enough to ſatisfie any man of common ingenuity. And thoſe other *untruths Mr. Will's* found complicated there (as he ſayes) were acknowledg'd in the *grand* error that produced them, and could no more injure any afterwards, then branches can grow, when the root is taken away.

6*ly*. The miſtake of *Scritius* for *Hincmarus* is alſo owned, which was to us enough; though the following words of *Mr. Danvers* ſhould be omitted.

Next *Mr. Will's* comes to ſhew, *That the particulars in his Appeal, which we call trivial and inſignificant, deſerve not thoſe epithetes:* And that *Mr. Danvers his anſwers, which we make our own, are very inſufficient to ſatisfie an Impartial Reader.*

Reply, In regard Mr. *will's* makes the greateſt *Flouriſh*, and jangling about the particulars he brings under this head; I ſhall offer theſe few conſiderations to all impartial men, in juſtification of our procedure herein.

1*ſt* That the thing charged upon Mr. *Danvers* was *forgery* and *perverting* of *Authors*, which indeed is a great charge, and reflects much infamy upon the Cauſe that muſt be beholden to ſuch props for its ſupport.—— And that Mr. *Wills* in theſe particulars made that charge good, doth not yet appear.

2*ly*. It

3ly. It is acknowledged Mr. *Danvers* was in some particulars mistaken, which we found him very willing to own, as publickly as he had before delivered them; and which, as far as he was convinced of, are acknowledg'd in his *Rejoynder*, but how inconsiderable the Reader can best judge.

3ly. It must be declared (that as far as we are capable to judge, both from the *experience* of his *Integrity*, *Candor*, and *pitty*, as well as our *tracing* him upon this occasion, in his quotations) we could not find any of his mistakes to proceed from that principle Mr. *Wills* insinuates, *Infant Bapt.* p. 57. viz. *That he will not refuse the most sordid, and shameful wayes to promote his cause; or that he knowingly misrepresented any of his Authors.* And we cannot but judge Mr. *Will's* an *egregious over-lasher*, in that confident assertion, p. 34. of the *same book* viz. *That never any writer did more prevaricate, or shew more falsehood then he hath done; and that he would certainly have forborn it, if he had thought any man would have been at the trouble to examine and search, whether he spoke truth or not.* But,

4ly. Inasmuch as we found no such *weight* in the particulars under this head, as Mr. *Will's* would suggest, to prove his charge of *prevarication*, but on the contrary, an enumeration of *Cavilling* exceptions of no great affinity to the *general* charge of *Forgery*, &c. And in our Judgments for the most part sufficiently defended by Mr. *Danvers*, we thought no law, did oblidge us to condemn him for a *Forger*, from such instances as carryed no sufficient evidence in them, that he was so. And therefore these particulars coming so far short, of what *Mr. Will's* produced them for; what fitter *Epithetes* could we give them, then that they were *trivial* and *insignificant*, and merited not a second Confutation?

But since Mr. *Will's* now falls upon us, the said particulars shall be reviewed, and the naked sense given of them, and so discharge any further transaction, in such contests, with so unreasonable an opposite. And if Mr. *Will's* will have the last word, I think I shall not quarrel with him for it.

And as for his *menace* of an answer to *Mr. Danvers Rejoynder*, it is like his way of dealing, and scarce to be reconciled to the Conclusion of his first preface *vind.* VVhere he *gives security for his future silence.* But if the Circumstances he supposeth his Antagonist is under, may incourage Mr. *Will's*, to revive his *clamours*, and perpetuate the quarrel, we hope

(if

If his attempts be worth opposition) truth shall not want an *Advocate*, that may disappoint this *invader* of the *Trophyes* he promises himself in its spoil. But to the matter,

1*ſt*. *Mr. Danvers* having quoted a passage from *Bellarmine*, to shew that Apostolical tradition was esteem'd the principal ground of Infant Baptism, (it seems) omitted that saying—*deducitur evidenter ex Scripturis*. And Dr. *Fields* saying, (after such another expression) *that the Scriptures deliver us the ground of it* *Mr. Will's* though he pleads for himself in the like case, *Vind.* p. 7. accuses him for it *App.* p. 162. To which 'tis said, that in all such cases, to *prevent* Cavil and offence, it were better; if the *intire* sentence were always *express*. But the Circumstances that made this appear to us, to have no great weight in it, were these, 1*ſt*. *Mr. Danvers* sets down *Rep.* p. 74. these words of *Bellarmine* omitted before, of which we were bound to take *notice*, being a Book *precedent* to *Mr. Will's* his *appeal*, and before any reproof for the omission. as we can find.

2*ly*. It is evident the *Jesuite* urged *Tradition* for their practice of *Pædobaptism*; And that phrase was but a *faint* insinuation, *that it may be gathered from Scripture*, viz. *Joh.* 5. 5. and such *mistaken* places. And the quotation was pertinently enough applyed, if Mr. *Will's* his example were a sufficient excuse for those that imitate him, *in giving only what Authors say to the matter in hand.*

But in Mr. *Danvers* his *Answer* in his *Rejoynder* p 25. here are two *new* errors charged 1. *That he sayes he quoted* Bellarmine *under the head of Tradition.* 2. *That he quotes the passages before omitted, under the head of Consequences* p. 74. *Reply.*

1*ſt*. 'Tis true, the term [*Tradition*] is not mentioned in the Contents of that Chapter, but there is that that's equivalent, viz. *The Scriptures total silence about Infant Baptism; with the necessity of Scripture warrant to Authorize every Ordinance.* For both which *branches* several Authors are produced; And *Bellarmine* for the first, which he expresly owns, *viz. That there is no express Scripture for it*, though he pretends it may be *deduced* from thence.

That Mr. *Danvers* quotes that passage *Rep.* p. 74. (as before) Mr. *Will's* owns, being not able to contradict it. And though the *Chapter* or *Section*, has not the term [*consequence*] mentioned, no more then the other [*Tradition*,] Yet the *Marginal* note expresses it to be a *Tradition* (as they word it)

it) *gathered from the Scriptures* -- which is the *same* with them as *Consequence*. So that upon the whole matter, it doth not appear how this charge can be advanced to any other title then *trivial* and *insignificant*, nor can we expect that labour can turn to any great account, that's spent in consulting such a meer *Catching* at words.

2*ly*. 'Tis true, we find not Dr. *Field expresly* quoted in that 74*th*. page; Yet it is to be considered that it is plainly *referr'd* to. For Mr. *Danvers* drawing a *Parallel* between the *Popish* and *Protestant Pædobaptists*, sayes thus p. 74. *Do the Papists affirm that notwithstanding it is a Tradition or custome of the Church, yet that it is plainly enough gathered out of the Scriptures*, viz. *from Circumcision*; for which he quotes *Bellarmine*. And then adds --- so *doth Mr.* Will's *for the Protestants say* (who in p. 105, 106, 107, 108. *Infant Baptism* gives their *sentiments* from *Rivet*, *Calvin*, Dr. *Field*, the later in this *very quotation* word for word, all which Mr. *Danvers* sums up) *that notwithstanding there is neither precept nor practice expresly written in the Scripture, yet it is gathered thence by consequence, as coming in the room of Circumcision; and therefore that Infants have a right to Baptism, from the right that Infants had to Circumcision* Mr. Will's p. 105. Now Mr. *Danvers* referring to the place where Mr. *Will's* quotes the Protestants, one of which was Dr. *Field*, referred necessarily also to Dr. *Field* there, which the matter disputed, must needs lead the enquiring *Reader* to; And though it were better in order to prevent the Cavils of such as lye at Catch to be more *express* in references, yet we conceive a *Candid* and Judicious Reader will have better thoughts of Mr. *Danvers* in this particular, then what are suggested by an *Antagonist*, that so groundlesly perseveres in his *severe* and *unjust* inculcations of *unfaithfulness* in Mr. *Danvers*, and *partiality* in us; and that without stronger demonstration then such frivolous Instances as this, and what are *ejusdem farinæ*.

2*ly*. As to the passage of Dr. *Owen*, Mr. *Danvers* his answer is full and proper, and satisfactory (doubtless) to any ingenious Reader, as appears in his *Reyonder* p. 25, 26. It being indeed needless to add any more thereto.

3*ly*. *Mr. Will's* Appeals to the Reader p. 22, 23: *Whether the passages about* Lydia, Beza *and* Ames *App. p.* 167. be so *trivial* and *insignificant* as we make them. And which is also left to be determined at that *Tribunal*, whether they be not

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indeed so? Or have evidenced enough in them, to prove *Mr. Danvers* a forger?

Next he Renews his Charge of *Self-contradiction* against *Mr. Danvers*, viz. *That if he made the ground of the Corinthians scruple* 1 Cor. 7. 4. *To arise from the instance of putting away strange Wives in* Ezra *and* Nehemiah's *time, it was a plain contradiction to make the words* [*else were*, &c] *an Argument* ab absurdo, *because from those Instances they could conclude no otherwise, but that their children were Bastards, and to be put away*; And then *desires such of us, as know what an Argument* ab absurdo *is, to exercise our reason about this matter, and again affirm it no contradiction, if we can, and the Instance trivial and insignificant.*

Reply, What *Mr. Will's* calls a *contradiction* here, appears not so to be, but the contrary. For the *Jews* being under a strict inhibition to marry with strange wives, or mix with the *Gentiles* as appears *Ezra.* 10. 2. *&c.* and *Neh.* 13. 27. *&c.* Yet transgressed against the Lord in that particular, and began a Reformation in *Ezra's* time. Which practice of old, questionless gave ground to the *Corinthians* scruple, whether the believing husband or wife may cohabit with the unbelieving Yokefellow. Which doubt the *Apostle* Resolves in the affirmative; as if he had told them, 'tis true, you were strictly prohibited under the law to cohabit with strange wives; but that was under a Dispensation, which is now relaxt: And the end of such a prohibition [viz. *to keep the people of whom according to the flesh, the* Messiah *was to come, unmixt with the Idolatrous Nations*] is now come to pass, as so the cohabiting with a strange or unbelieving Yokefellow, which was then a sin, is not so now; and the issue of such a marriage, is not *illigitimate* now, as it was then; Therefore the relation is mutually *sanctified, else* (that is, had not the Gospel dispensation taken off the legal inhibition aforesaid, and the Relation were not so sanctified *your children were unclean*, (that is, the issue of an unlawful bed; *) but now*, [the Gospel dispensation allowing this Cohabitation] *are they holy*; that is, not the product of an unlawful marriage, as in *Ezra*, and *Nehemiahs* time, but legitimate. And therefore the Apostle uses an Argument *ab absurdo* (which is drawn from the absurdity following the contrary practice) to perswade them to dwell together, that so they might not fall into the absurdity, they were

were by their ſeparation thinking to avoid; the way to have an unhallowed iſſue, being now *contrary* to what it was in *Ezra's* time, *viz.* theirs was ſo by *cohabiting*, but ours by *ſeparation*.

Therefore where to find any other contradiction here, then what is between the two diſpenſations of Law and Goſpel, vve cannot yet diſcover. VVas it Contradiction in the *Apoſtle* to ſatisfie the ſcruple of his doubting *Corinthians*, and to ſhevv them, that the vvay they vvould take to eſcape an abſurdity, vvas to fall into it? Certainly this charge is eaſily avoided, and the Contradiction found there, if any, degenerates from its definition given by *Ariſtotle* l. 1. poſter. c. 5. Ἀντίφασις ὅρου ἀντίθεσις, ὃς ἂν ἀεὶ μεταξὺ κατ' αὐτοῦ. So that I conclude there is no inconvenience in affirming this inſtance to be ſtill *trivial* and *inſignificant*.

Mr. Will's his next inſtance of ſelf contradiction is as p. 244. *That Mr.* Danvers *tells us* [from *Sabaſtin Franck*] 2 Ed. p. 231. *That about the year* 610. *Childrens Baptiſm was held in many places of little eſteem* [by the learned endeavours of *Adrianus* and others] *And yet in his Reply* p. 140. *He tells us* [*viz.* from *Auſtin*] *That Infants Baptiſm was univerſally received in the* 7 *Age* [in other parts of the VVorld] *to beget them to regeneration* [as impoſed by the Church of *Rome* —

But as to this *Mr Will's* vvould do vvell to conſider that the contradiction (if any) lyes betvvixt his tvvo Authors *Auſtin* and *Franck*. And vvhich kind of ſcruings may be very unſafe, leaſt abſurdety be reflected upon the Scriptures themſelves; vvho tell us in one place, that the Diſciples went out preaching the word in every place *Mar.* 16. 20. *Act.* 8. 4. And yet again that the *Ap. Paul* after vvards preached in many places vvhere the vvord had not been preached *Rom.* 15. 14. 20. And that Infants Baptiſm it ſelf, as *Mr. Danvers* obſerves may be of little eſteem in many places in *England* vvhere ſo univerſally impoſed and received in every Pariſh: A ſign hovv hard *Mr. Will's* vvas put to it vvhen he vvent ſo far, and yet could find no greater contradiction then this.

5*ly.* As for *Innocents* giving Divine honour to the *Popedome*, 'tis true, vve find not the Original vvords litterally bear any ſuch thing, though he joyned *Peter* vvith God himſelf in his invocation. And the veneration *Papiſts* give *Peter*, as they fancy him to be their *Proto-Pope* induced *Mr. Danvers* to think *Innocent* addreſt his adoration to him as ſuch, he not mentioning any other Saint. 6*ly.* In

6ly. In the Quotation from *Vossius* App. p. 108. *Mr. Will's* is grosly out: *Mr. Danvers* said 2 Ed. p: 118, 119. *That Vossius informeth us from good authority, that from Austin to Bernards time, seven or eight hundred years the Custome was to Baptize naked, both men, women, and children, with the reasons usually given by the Ancients for the same, viz. That they might therein be as in the state of Innocency, and as naked in their second as at their first Birth; and as they expected to be in heaven, and therein no otherwise then Christ was upon the Cross, which you may read at large in* p. 31, 32, 33, 34, 35, 36. *quoting these several authorities to justifie it*, Cyril, &c. (Mr. *Danvers* mentions all p. 119.

In our former examination of this Charge, finding *Mr. Wills* under a mistake, we let it pass under that remark of *trivial* and *insignificant*, but since he is not contented therewith, it shall now be demonstrated, that *Mr. Will's* his accusation, was not only *trivil*, but a *gross falshood*, and therefore he had better have been *satisfied*, with our *first* Answer. For,

1st. In *Mr. Will's* his quotation of *Mr. Danvers*, he disingenuously conceals the later part, which plainly evidences that *Mr. Danvers* gave only the sum of what's largely insisted upon by *Vossius* in the said pages, and should necessarily be inserted. But *Mr. Will's* saw, that that would spoil his charge. And let any man of common reason judge, whether it be not an *unrighteous* and *unhandsome* procedure in Mr. *Wills*, thus to frame a charge of his own, and produce a large quotation from *Vossius*, insinuating that Mr. *Danvers* had mistranslated it; whereas Mr. *Danvers* only takes a few words out of that quotation, and the following pages comprehending the *substance* thereof, which he faithfully gives.

2ly. As to the matter of fact in Controversy, *viz. Whether the Ancients gave those as the reasons, for Baptizing naked*, which Mr. *Danvers* asserts, and Mr. *Wills* denyes, charging Mr. *Danvers* with *ignorance* and *gross perversion*, of that quotation, is certainly Mr. *Wills's* gross perversion, if not *ignorance*; as these instances clearly prove, and as clearly Justifie Mr. *Danvers*.

Vossius in his *Thes. Theol. Edit Bellositi Dobunorum* 1618. p. 350. &c. and in the Ed. quoted by Mr. *Danvers* p. 32, 33. &c. Cites *Cyril. Hierosol. Catech. Mystag.* 11. *Statim igitur ut ingressi estis vestem exuistis, quod quidem exuti hominis antiqui cum operibus suis imago fuit. Atque ita exuti, veratis nudi, imitantis*

tantes & in hac eum, qui in cruce nudatis fuerat, Christum -- that is; *Therefore as soon as you were entred, you put off your Cloathes, which was indeed the signification of your putting off the Old man, with his works; which being so put off, ye were naked, so imitating Christ, who was naked upon the Cross.* And a little further ---- *nudi fuistis in conspectu omnium, & non vos pudebat, Revera in hoc enim protoplasti* Adam *ferebatis exemplum, quia nudus in paradiso fuit, & tamen nullo afficiebatur pudore,* that is, *ye were naked in the sight of all men, and were not ashamed, in which you did truly hold forth the example of your first parent (or first formed)* Adam, *who was naked in Paradise, and was not ashamed.* So *Amphilochius* in the life of *Bazil*, vvriting thus of him -- *Petebat adeo aliquod suæ fidei signum ostendi: surgensque cum tremore, suis se vestibus spoliat, unáque cum vestibus, veterem exuit hominem* --- that is --- *he besought of God that some sign of his faith may be shewn, and arising with fear, disrobes himself of his apparel, and with his Cloathes, put off the old man, Ergo* (sayes *Vossius*) *eo quod vestimenta exuebant, mysticè significabatur veterem, exui hominem* --- that is --- *therefore in as much as they put off their Cloathes, the putting off the old man was mystically signified.* And to this purpose several other *Fathers* are Cited; concluding vvith a passage from *Bernards* 46 Sermon *de paupertate* --- *Ideo nudi nascimur in hoc sæculo, nudi etiam accedimus ad Baptismum, ut nudi & sine impedimento perveniamus ad Cælum* --- that is --- *Therefore we come naked into this world, and naked do we approach Baptism, that naked and without any impediment we may come to heaven.*

Novv is it not evident that the Ancients baptized naked (as Mr. *Danvers* sayes) to *signifie the state of innocency, and that they may be as naked in their second, as at their first birth,* &c. And if so, is not Mr. *Wills* his charge false and *injurious*? and his Reflection upon us, (of *partial* and *inconsiderate*) *rash*, and *unrighteous*? And if he has read *Vossius*, hovv can he clear himself from *ignorance* or *dishonesty*, so to misrepresent him? or if he has not read those pages, hovv unfit is he to *controul* or *correct* those that have?

7ly. As to the Quotation about *Arnobius*, I cannot Judge Mr. *Wills* his quarrell about it, to be any other then an instance of his unrighteous *vociferation* --- for Mr. *Danvers* told him he mentioned that some only of those that fol-

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lowed; where taken from the *Magdeburgs*, and if *Arnobius* be not there, how could he take him thence, But under this head it may be necessary to prevent further Cavils of this nature, to acquaint the Reader that Mr. *Danvers* sometimes, when he takes some quotations from the *Magdeburgs*, adds also (as in this particular, and that from *Jerom.* 2 Ed. p. 56. and that of *Basil* p. 55. and some few others) some quotations; from the original Authors themselves, not taken from the *Magdeburgs*; and sometimes takes *part* of a quotation from the *Magdeburghs*, and adds to it out of the *Original*, which indeed should be so mentioned, in distinction from what he borrows from the *Magdeburghs*; though Ingenuous and Candid Readers would have recourse to the Authors themselves whom he mentions, in their examinations, before the publication of their Censures; yet it were better to prevent those that are not *Ingenuous* from this ground of Cavil by mentioning particularly what he took from the *Magdeburgs* and what from the *Originals*.

8ly. As to what Mr. *Wills* complains about himself p. 27. of his Censure that Mr. *Danvers patcht up words at a 100 pages distant, to make him say that Infant Baptism may be lawful because not forbidden in Scriptures.* I say that I find what Mr. *Danvers* quoted as Mr. *Will's* Speech, is truely recited, and Mr. *Danvers* only gathers from Mr. *Wills* that he insinuates such a thing, and Mr. *Wills* his words seem to lookas if he would have such an inference take place, though in direct terms not so worded as *Rep.* p. 93. to which I refer, and to *Rejoynd.* p. 43.

9ly. As to the phrase, *is puerum sine baptismo mortuum resuscitarit ex mortuis & tandem baptizarit*; It is granted the most genuine Interpretation is, *that he raised a child that dyed unbaptized from the dead and Baptized him.* And Mr. *Danvers* denys it not, only pleads for an equal liberty of offering the Reasons that induced him to that translation, and remark which is but fair to allow him.

10ly. As to the Synod of *Illerdon* in *Spain*, we found by the testimony of two able persons in the *Dutch* Tongue, that Mr. *Danvers* had it from that *Dutch Martyrology* cited a few lines below it. p. 114. And Mr. *Danvers* citing it from thence acquits him from the Charge of *forging* or *perverting* it. And if they that inserted it there misapply it, they ought to bear the blame.

Next

1*dly*. Next Mr. *Wills* p. 30. repeats his charge of *strange Doctrines*, and conceals Mr. *Danvers* his answers to them which is scarce honest dealing. But the Reader is referred to Mr. *Danvers* his *Rejoynder* p. 49, 50, 51. For an Answer to this Charge.

At length Mr. *Wills* p. 31. comes to vindicate the particular instances we remark to him. And 1*ly*. makes an Apology for leaving out part of *Nazianzens* sentence; to which it was said that the reason of that remark was to make him sensible, that he should not bear so *severely* upon Mr. *Danvers* for such matters, as he himself was *guilty* of, as that particular was a proper instance of; and that it is but equity in him to take the same plea he himself makes use of. As for his calling Mr. *Danvers* his address to him about the passage in *Basil* (*trepanning*,) is doubtless an expression that argues *Choler* and *passion*, which commonly overmaster *judgement* and *charity* too. But how candid Mr. *Danvers* was therein, let p. 74. of *Rejoynder* be considered.

2*dly*. Next he endeavours to excuse his stopping his translation out of *Calvin*, which we mention to him p. 4. And sayes, *He translated so much of it as might satisfie any that had the use of their reason*, that Calvin *owned it was no where expressly mentioned* (*viz*. Infant Baptism) *therefore although*, &c. *Clearly imply'd it.*

Reply, 1. If *Calvin* owned (as *Mr. Wills* is forced to *confess*) *that there was no express Scripture for the practice*, what ground had he to accuse Mr. *Danvers* for so representing him?

2*dly*. An *English* Reader might be imposed upon, though having the use of his reason, notwithstanding Mr. *Wills* his *For although*, &c. His talk that *our affection to our Champion would not suffer us to be so just as to blame Mr.* Danvers, is a *Jarcastick* and *groundless surmise*. Mr. *Danvers* sayes that *Calvin* confesses, *no Infants were by the Apostles hands baptized*; which is true, and appears from the very *Latine* Quotation cited by *Mr. Wills* p. 161, 162. *Apposite* T. erefore how could we blame *Mr. Danvers* for speaking truth?

3*dly*. As to his excuse about charging *Mr. Danvers* for adding to *Jerome*, whereas the words (as we found) were *Verbatim* his; cannot be esteemed so plausible as to acquit

Mr. Wills, who should (before so rash an assertion, *that the words were not* Jeromes) examine *Jerome* himself. *Mr. Danvers* sayes some, not all that follows, are given by the *Magdeburgs*. Though 'tis confest, it were better (as said before) if what he took from them, and what from the *Originals* they refer to, were so specified.

4*ly*. Whether *Mr. Wills* his palliation of leaving out *Estius Ann. Gen.* 17. 7 at the end of the *Quotation* fathered upon *Calvin*, be sufficient to cover so wilfull an abuse, we leave the Judicious Reader to determine. And judge Mr. *Wills* his senseless shifting it over, not worth while to detect.

5*ly*. As to the Quotation from Dr. *Hammond*, Mr. *Wills* was mistaken in affirming so confidently that Mr. *Danvers* misquoted it; whereas he did not, as was demonstrated *Rejoynd.* p. 31. with some concurrent passages, that evidenced Dr. *Hammond* was of that mind fully (as of truth he ought.) And if Mr. *Wills* esteems that *first, a worse edition*, we are not of his mind in that particular: For we judge that passage as it is *altered* to contain an *untruth*, as may be easily demonstrated; and the *Drs.* first to be sound and consonant to the most Orthodox Writers, and to himself also in the same thing. 'Tis true some of us saw a *late Edition* of the *Drs. Annotations*, wherein that passage was as *Mr. Wills* quoted: but being Printed since the *Drs.* death, we knew not but it may be an alteration of some *others* making, and so not to be regarded, having an undoubted Book before us. Nor did we see that *Review* Mr. *Wills* speaks of. And so could not tell where more properly to place the mistake then at *Mr. Wills* his door; who should of right examine the *first Edition* too (and later Editions alwayes put in mind of a former) before he had so presumptuously exhibited an accusation; and back'd it, with so *heedless* and *untrue* a Remark as *App.* p 171.

6*ly*. Next Mr. *Wills* would clear himself for leaving out [*parvulis*] in the quotation from *Walden*. And if his excuse in relation to it be sufficient, let the Reader *acquit* him. We think it needless to make his winding shifts to get off any reply. He sayes, *if it be an error, it is venial, and not wilful*. Be it so, but to us it appeared *suspitiously*, that he should leave out that *word*, and take the words going *before*, and coming *after*.

7*ly*. Our

7ly. Our producing that *Milevitan Canon* from the *Collectione Regia*, was to convince Mr. *Wills* and his Readers that Mr. *Danvers forged* it not. And indeed all the errour Mr. *Danvers* is guilty of, is, that he did not originally quote the *Regia Collectione* where it is, for it, which he rectifies *Rejonder* p. 37. But Mr. *Wills* saves, *we are mistaken when we affirm this to be an Anathema against those that held children might be saved without Baptism*; and to make his assertion believed, mangles the Canon and perverts it grosly; disjoyning words in a continued sentence most disingenuously to serve his turn. To evidence which, we will here again recite the *Canon*, and *translate* it. 2. We will shew Mr. *Wills* his interpretation to be *false*, and not to be with any shew of sense *Grammatically* gathered from the words. The Canon is.

Item placuit, ut siquis dicit, ideo dixisse dominum; In domo Patris mei mansiones multæ sunt, *ut intelligatur, quia in Regno Cælorum, erit aliquis medius, aut ullus, alicubi locus, ubi beatè vivant parvuli, qui sine baptismo ex hac vita migrârunt sine quo in regno Cælorum quod est vita æterna intrare non possunt, Anathema sit*, that is *It also pleaseth us, that whosoever affirms, that the Lord therefore said*, In my Fathers house are many mansions, *that it may be understood, that in the Kingdom of Heaven there will be some middle or any other place, where little ones may live blessedly, who departed this life without Baptism; without which they cannot enter into the Kingdom of Heaven, which is eternal life, let him be accursed.*

Now is it not as clear as the day, that the persons against whom this *Anathema* was made, held, that *Children dying unbaptized were to be received into the Kingdom of Heaven*, grounding their upon conceit the text recited in the Canon viz. *In my Fathers house are many mansions* --- Though they fancyed that such Infants should enjoy some *distinct* place there from others. And if they must have *any place* in the *Kingdom of Heaven*, then certainly they are saved --- unless Mr. *Wills* can with some new Criticism distinguish *Regnum Cælorum*, from *Regnum Cælorum*, the *Kingdom of Heaven*, from the *Kingdom of Heaven*.

But Mr. *Wills* saies, *Those persons Anathematized, held that Infants who dyed without Baptism, cannot enter into the Kingdom of Heaven*; and recites that part of the Canon to prove it.---*qui sine baptismo ex hac vita migrârunt, in regno cœlorum quod est vita æterna intrare non possunt.*

Reply, But the quite contrary is true; and it is very strange that Mr. *Wills* should so confidently betray either his *ignorance* or *dishonesty*, thus to interpret the Canon, and impose his mistake with such a face upon his Reader: For I appeal to any man that understands the *Grammatical* construction of a *Latine* phrase, whether he doth not grosly pervert it? And his beginning at *qui sine baptismo*, &c. giving it as an *intire* sentence, is deceitfully done. For these words have an immediate connexion to the preceding words, and cannot without a manifest *intention* of *perverting* them, be taken disjunctive from them, not being divided by so much as a *Comma*. And they are indeed the sense and opinion of the *Anathema-makers* themselves, not of *those* they *curse*, who (its apparent) held, *That Infants may enter into the Kingdom of Heaven without Baptism.* And for that cause was this *Anathema* framed against them. And so we dismiss this *particular*, referring the *Reader* to our *Answer*, p. 8, 9. and Mr. *Danvers* his *Rejoynder* p. 37. where it is fully spoken to. Where you have the words of the Councels Letter to *Innocent*, and his decretal Letter to them again, so expresly demonstrating the grounds of the *Anathema* to be, That some did then assert that Children might be saved, or enter into the Kingdom of Heaven without Baptism.

Sly. As to the passage about *Basil*, I gave already a hint that this is one of the quotations which Mr. *Danvers* should expresse as taken from its *Original*, not from the *Magdeburgs*; and 'tis like that of *Jerome* before mentioned. Mr. *Danvers* cites *Basil* as saying, *that Faith must needs precede and go before Baptism.* And we find the words as we cited them in our *Answer*, p. 11. viz. *It is necessary (first to believe, and after to be singed with Baptism.* And whether it be not the same thing, let the Reader judge, though not the same syllables.

And thus is our *Answer* Reviewed to Mr. *Wills* his *Appeal*, having gone over every particular in this unjust *Cen-*

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-ure of his, (not mentioning that of the *Virgin* Mary's *being added to the form of Baptiſm*, Mr. *Wills* owning it his miſtake to averre the contrary) and we hope have evidenced that his charge againſt us of *ignorance* and *partiality* is *unrighteous* and *groundleſs*; and that our Carriage towards him deſerves not ſo *uncivil a treatment* as he gives us. Therefore (as ſaid before) there is no farther cauſe at preſent to trouble our ſelves with him; being ſatisfied that we have given the ſober and impartial *no* cauſe to cenſure or blame us. And if *Cavillers* will ſet themſelves to *carp* (ſince, as Mr. *Baxter* ſayes, *a man may find words at length for almoſt any cauſe*) we will give them their liberty of purſuing ſuch *unwort by* undertakings, which ſeldom meet with any better ſuccels, then the *hiſs* of the Judicious, and the juſt *Indignation* of all Readers, but ſuch as have little of ſerious employment for their time.

FINIS.

POSTSCRIPT.

SInce Mr. Wills *in his Cenſure upon the* Baptiſts Anſwer *to his* Appeal, *is pleaſed to ſingle me out from the reſt that ſubſcribed it; I hope it will be allowed me to make alſo a* particular defence *to what he charges me with* p. 13.

He obſerves, *as he tells us* p. 10. That there is much in the Baptiſts dealing with his Appeal that looks like partiality, *and to make his inſinuation believed, gives* 3 *or* 4 Inſtances, *whereof the laſt is*, Their taking in my ſelf to ſit Judge with them upon his Appeal, though (*he ſayes*) 1. A party in the cauſe, and apparently byaſſed. 2. Virulent in my Scoffs, *And then* 3. *hints an abſurdity to me, from whence he inferrs*, That I am unqualified for the examination of

Latine Authors; *noting in his Margent* that I undertook to prophesy that after Mr. *Baxter*, Mr. *Whiston*, *and* himself none shall stand up in the defence of Infant Baptism. *And* 4. He presumes I was the person pitch'd upon to examine the particulars of his Appeal, and so by my ignorance brought them to Justifie Mr. *Danvers* his Addition to the *Milevitan Canon* by a passage found in *Pervetusto codice*. *This is what he sayes to me in particular. And to which I Reply,*

1. *I can in sincerety say, that what I writ by way of* encomium, *as Mr.* Wills *calls it, upon Mr.* Danvers *his Works, or against his Antagonists (both Mr.* Danvers *and Mr.* Wills *being, when I writ that* Epistle, *equally* Strangers *to me) was the result of that perswasion which the clear and substantial* evidence of truth *begets in an* impartial searcher. *And I shall not be ashamed to own that my judgment is still the same, for all the pains which Mr.* Wills *hath taken, which seems to me, to manifest him rather an* impertinent captious wrangler, *(whose master-piece is* Sophism *and* Logomachy) *then an Author of such Reason and Sobriety, that all his Readers must the charmed into a subscription to his ill-prov'd affirmations. And I am very certain, that men as clear sighted as himself, and at least, as well advantag'd in* Learning *and* Piety, *are fully of my opinion; that though Mr.* Danvers *(through the* toil *of so many quotations, and being not* Infallible) *had mistook some inconsiderable things; yet the grand matter in dispute is managed with such* Scripture-evidence, *and illustrated with such* humane concurrence, *as is beyond the power of Mr.* Wills *his Negatives to invalidate, at least with the sober and impartial.*

2. *It is to me an instance that this Advocate of* Pædo-baptism *manages a* languishing *Cause, because he is driven to insist upon such a parcel of exceptions, as truly and really deserve the Epithetes of* trivial *and* insignificant, *and of so little moment to the point in hand, that had Mr.* Danvers *wholy left them out, his Cause had been fortified well enough without them; not only by the* intire Book of God, *but many of the most* undoubted humane Testimonies, *not at all, or very* faintly *assaulted. Insomuch that Believers Baptism has been evidently cleared to be* the only Scripture Baptism, *and so practical*

practiced for the Primitive Centuries, *and eminently witnessed unto, by some* People *and* Churches *all along.*

But I am byassed, *he sayes*, because I express my contempt of him, *&c. I must confess that I have no such esteem of his works, as Mr.* Baxter *bespeaks for him in his Epistle; nor do I look upon him to be so infallible as to greet him for an* Oracle; *nor does his* Pædo-baptism *appear to me to be so scriptural a practice, and so ancient as he would make it. And I believe all the* Baptists *in* England *are so far byassed. And therefore his* Appeal *was but at best ridiculous, if he insists upon that* Objection, *that none of them should be admitted to examine his* Appeal *whose* Judgements *bespeaks them* Parties. *And he might level that exception against any of them as well as against me, since they are all parties so far as to disapprove Infant Baptism. Which makes me conceive that Mr.* Wills *promised himself, (since no Baptist must without becoming obnoxious to this objection, pass a sentence upon his Appeal) that it might pass* without Answer. *But,*

1. *For any contempt or prejudice to his person, (which as I said I am a meer stranger to) as far as I know my own heart, I can say, I have none. And though I am fully satisfied his undertaking is very much against truth; yet have I as far as I have been concern'd, examined things, as to matter of fact (which only come under our* Cognizance *as appealed unto) without any respect to person or cause. And I know that the persons concern'd in the examination besides my self, have stated their parts with* naked impartiality *and candor, and truly stated things as they appeared unto them. And that they are not such* Ignorant, byassed *persons, as this man of* modesty *represents them, is already evident.*

He sayes, I confine the Church of God within the narrow limits of my own party — *which I affirm to be an* untruth, *and challenge him to make it good from any* word *or* writing *of mine; the contrary is evident from the second line of the* verses *he speaks of, where I mention them, as well as our selves, by that term* [Christi-colæ] *worshipers of* Christ.

Mr. Wills *sayes,* I am virulent in my Scoffs. *But he has taught me how to esteem his Censure. (If I answer him* according to his folly, *Prov. 26. 5.) will justifie me. And I profess, I have seldom seen a serious argument managed with such* Jocose-

ness *and* Capering Sarcasms *as he does it. And to express a* rebuke *to him without those terms that usually are bestowed upon such* frothyness, *I need a new* Dictionary. *And till that be found out, I judge it scarce possible to give him a faithfull* reprehension *in any mode, but he will be ready to count it* virulence.

3. *He sayes I am* unqualified for the Examination of Latine Authors, as not able to form *Sustineo, and puts a Scoffing Remark in the margent, that I* undertook to prophecy that after Mr. *Baxter*, Mr. *Whiston*, and *himself (three matchless* Heroes *indeed!)* none shall stand up in the defence of Infant Baptism.

Reply, *What my Abilities are in that Language, it is not my humour to boast of. But that I may* satis facere Momo *I will shew Mr.* Wills *that my disability in that tongue, is no consequence flowing from that absurdity he fancies. And therefore I will take the liberty to inform him, that whatsoever fault it is, it is the* Printers, *not mine, and he can avouch for me, that I found fault with it my self, my original being*

——— nec unquam

Causa patrocinio *substituenda* novo est. *for which* substituenda, *he printed* sustinuenda] *but it was too late to be corrected when I saw it; that sheet being last printed off, its errors could not be gathered amongst the* errata *gathered elsewhere before. And if I had seen it before it was wrought off the Press, that mistake, and two others in* p. 12. *of the Epistle in the same sheet, lines* 10. *and* 29. *viz.* counted *for* routed, *and* defer *for* deter, *had not past uncorrected.*

But that this very word printed for it (as it happens) yields Mr. Wills *no such instance of my* ignorance, *will be very evident to him that considers what* Epenthesis, Syncope, Anthiteses, *&c. are. That the exactest Poets often cross the known rules of quantity.* Epenthesis *a letter may be added to* Sustinenda *to adapt it for a verse; and but one is added. Now if Mr.* Wills *knows these things, is not he* disingenuous *in carping where he knows no error but the* vulgar rules Justifie? *If he knows them not, how can it be thought, that he came honestly by the stile of* M. A.? *Or that he is a person qualified to be such a* Corrector *of Books as he proclaims himself? Besides he perverts my meaning in that verse; for by*

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patrocinio novo, *I mean not Mr.* Baxters, Whistons *and* Wills's *successors in the Controversy*: *But I meant, as may be easily understood thus*; *that the cause, viz. of Pædobaptism,* is not to be substituted *(or set up)* instead of the true Baptism, *by that* new Patronage *or* Sanction, *viz. Gen.* 17. 7. *which I call* new, *because it was not made the maine prop of Infant Baptism, till the* other *foundations it was built upon by the* Popes *grew crazy, and the* Reformers *being ashamed of them, as being too* rank, *inverted this in the* 16th. Century; *viz.* a Govenant made *Gen.* 17. 7. with Believers and their Natural seed, which *(they say)* intitles to Baptism. *And the participle (*substituenda*) is not a* prophetick, *but an* enunciative *term*; *An enunciation being defined*, Oratio in qua aliquid de alio verè vel falsò pronunciatur. *So that this* Eagle-ey'd corrector *of* small, *and sometimes* no *faults, is out in his* Logical, *as well as his* Grammatical *faculty.*

I have one thing more to reckon with him for, and that is, his presumption that I was the person pitcht upon to examine the particulars of his Appeal, who by my ignorance brought them to justifie Mr. *Danvers* his addition to the *Milevitan Canon*, by the passage in *Pervetusto Codice, insinuating as if* none but my self had examined it; *which is imply'd in that expression of his* --- that he is satisfied some of them have learning enough to have discovered the mistake, had they considered it themselves. *But here also I must inform him that his* presumption *is* false, *and no better then the* petulant *excursion of an* idle *thought, that has no* umbrage *of truth to guide it. And to leave him no cloak for that presumption, I do assure him, that those persons, whose* learning *he acknowledges* sufficient *to discover the mistake, have as well as I,* individually *examined every particular of his* Appeal. *And that they are not under such a mistake, as to this of the* Milevitan decree, *is already apparent*

Thus Reader you see this particular charge against me is no instance of the Baptists *partiality in their examination of Mr.* Wills *his* Appeal. *And to put the matter beyond any further exception, that* Epistle *of mine, which he Cavils at, was but then in the* Press, *and was not seen by any of the* Subscribers *at that time of our examining the* Appeal, *which is enough if no more had been said to clear them from this* frivolous *insinuation.*

The

The Reason why I am so large in my Return *to so inconsiderable a charge as this, is, because I observe Mr.* VVills *strikes at the cause he opposes through my sides, and therefore I am the more concern'd in my particular vindication. For,* 1. *You see he insinuates (though nothing more false)* That I was the only person to whom the examination of his Appeal was committed. 2. *When he has possest his Reader with that Suggestion;* he represents me as a very ignorant unqualified person for such work; *on purpose, that the Reader may conclude the* answer *coming from* such *a person to be but sorry and ignorantly managed, and that Mr.* VVills *is therefore apparently abused. But that artifice shall not serve his turn; for as I said before, I declare that I was so far from being the* single *Examiner, that I was no more then an assistant to those persons, whose learned accomplishments, parts, and worth I readily own, far superior to mine. And are* possessors *of a* Reputation *too well fortified for Mr.* VVills *his art to* Undermine. *And who I question not will, as they see cause, vindicate themselves, and their professions, from the Criminations of such an* unrighteous Accuser and Gainsayer.

The 5*th.* of the 3*d.*
Month, 1676. Tho. Delaune.

FINIS.

Mr. *Richard Baxter's*

REVIEW

Of the State of Christians Infants,

EXAMINED;

And his Grounds for the Baptism, of such found to be Insufficient, and groundless.

With a *Postscript* in Defence of Mr. *Danvers* his *Third Reply*; further discovering Mr. *Baxters* Notorious Equivocations, in palliating his Slanderous methods of Writing against his Opposers.

By *Tho. Delaune.*

Βρίαρεως φαίνεται λαγώς ἐστι. Athen. ex Passid. *Quæ in singulos effundos inspiciam obiter, & verborum acrimoniam in os Autoris retorquebo.* Pur. 12. Diatrib.

Printed, *Anno Dom.* 1676.

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Mr. Baxters Review *of the ſtate of Chriſtians Infants* Examined, *&c.*

THat Baptiſm as adminiſtred to *Believers*, is a Goſpel Ordinance, no man I preſume (but ſuch as reject all Ordinances) ever could deny, it having ſo expreſs a *ſanction* in the word of God. And whether any but ſuch ought to be baptized, has been an *ancient* Controverſy, and much agitated in this and the neighbouring Nations of late years: Inſomuch that any inquirer into the ſtate thereof, may eaſily furniſh himſelf with what's alleadged on both hands; therefore I ſee no neceſſity of Polemical Additions

Among all the oppoſites of *Antipedobaptiſm* in this Nation, *no* man (in my opinion) has with more *virulence* be ſtir'd himſelf then the *author* of this *Review*. His *Books* of *Baptiſm* ſave me the labour of demonſtrating it, And the *experience* he has given the *world*, convinces me, that he is the perſon his *own Pen* deſcribes in the *Preface* to his *More proofs* viz. *One that can find words at length for almoſt any cauſe.* And p. 45. of this *Review*, where he tells us; *That there are but few confeſs ſo clear that a man may not talk againſt as long as his talking faculty holds out.* And that Mr. *Baxter* hath not yet loſt this *faculty*, this *Review* plentifully inſtances

At every turn he takes in the liſts of diſpute, he *wails* with plenty of exclamation at ſuch as *divert him from doing greater ſervice to the Church, and extort ſuch ſtrife from him* — which is an *outcry without* Cauſe; for doubtleſs he is never more in his *Element*, then when he is *toſſing the Ball of Contention*, and I think there is ſcarce any *Sect* that call themſelves *Chriſtians*, but have been made the objects of his *talking faculty*, and have felt the keeneſs of his *Polemicks*, and moſtly without any *challenge* from them. And what *exploits* he hath done for the *Church* in his *peaceable Intervals* is worth another *Review*.

It is known to ſuch as converſe with the Writings on the Subject

Subject of *Baptism*, what Mr. *Tombes*, Mr. *Danvers*, Mr. *Hutchinson*, &c. on the one hand; and Mr. *Baxter*, Mr. *Wills*, Mr. *Whiston*, &c. on the other have produced about that point. For me to re-capitulate it, is needless. My present task is only to consider briefly what weight there is in this *Review*. The occasion of which is briefly thus. Mr *Baxter* having in some of his VVritings expresst a great deal of *wrath* and *contempt* towards the *Antipædobaptists*, and their practice of *adult* baptizing: And loaded them with some *slanderous* Charges, which when *(*to his *shame)* detected; he yet persisted in a *pertinacious defence*, or rather equivocation; endeavouring with all the artifice of his *talking faculty* to disintangle himself, and further to *bespatter* and *Reproach* his *Monitors*. VVhich kind of Carriage, as it bespeaks *a desperate Distaste, that will not be Cured* (as Dr. *Pierce* tells him) *with soft usage*; so it could not but justly provoke the *indignation* of those, that were under the lash of his *Calumny*, to express some *Checks* to him, to *awaken* his *Repentance*.

Amongst the rest, Mr *Ed. Hutchinson* sent him a *private* Letter, which Mr. *Baxter* makes the *occasion* of his *Review*, and yet ingenuously conceals the Letter, though he publishes an answer of about 46 pages to it. To supply which defect, it shall be here inserted, It was *Verbatim* thus.

Mr. Hutchinsons *Letter to Mr.* Baxter.

'Sir, Though the *fiery* temper your 'reprovers commonly find you in, might 'discourage them from any further *adrift* 'of that *kind* to you; yet *Christian Cha-* 'rity oblidges me, to represent unto 'you, some of those *Grievances* you gave an *Origi-* 'nal to, and which are likely to *survive* you, unless 'you can be perswaded to make the abused world some *re-* 'paration. I can say (and I know that it is the mind of 'many) that what of *Christ*, and his *Gospel*, is visible in you, 'we *highly prize and esteem*; and your works, as far as they 'tend to *advance* true Piety, we duely *value*: But you 'must give us leave to say also, that as in some things, you 'have surpast a vulgar eminence, so the corruptions (al-'wayes concomitant to frail nature) have more *notoriously* 'raged

'raged in you, then moſt of your ſize and *denomination*; 'and that which ſuperadds no mean aggravation, is, that 'you have had *frequent admonitions*, and reprehenſions, 'but with a *contrary* effect, then uſually is ſeen in Saints: 'For inſtead of *reforming* and *allaying* that *unhappy* ſpirit 'you were acted by, it has been but the more *diſturbed* and 'invenomed. And though in the *intermiſſions* of your *paſ-* 'ſion, you drop many *wholſome* truths, and *aphoriſms* worth 'notice, (and which impeach their author roundly at *other* 'times) yet ſome unlucky fit of *rotten Dictating*, or fiery in- 'temperat *Diſputation* ſpoils all, and tend ſtrongly to con- 'vince us that you are *then* left to your ſelf to rove in the 'wide wilderneſs of your own ſpatious *imaginations*: And 'this is motive enough to us, to be cautious what we re- 'ceive from you, and examine whether it *comes* from the 'Lord, or inſtampt with your *own authority*, and accordingly 'to *receive* or *reject* it.

'Hence it is, that whereas the point of *Infant Baptiſm* '(which you tell us *has its conſiderable difficulties*) came un- 'der a freſh *diſquiſition*, ſeveral *pious* and *judicious* perſons 'hoped that a ſerious and full debate thereof, would fix the 'minds of men, and eſtabliſh that truth ſo long contra- 'verted. But Mr. *wills* appearing in that inſulting, *rude* and 'vain-glorious manner, made wiſe men doubt whether 'God had appointed him to be one of thoſe *Prophets*, that 'ſhould feed his people with knowledge and underſtanding. But 'when he became your *herald*, loudly proclaiming your 'approach to the liſts after ſo *tedious an interval*, our hopes 'were pregnant, ſince we could not but think, that the 'whole force of *Pædo-baptiſm* was *muſter'd* up to encounter 'us, in your *teeming ſelf*; and what a combat muſt that 'be! But upon the appearance of that *bulky piece* of Cir- 'cumlocation, artifice and diſtinction, we found our ex- 'pectation fruſtrated, and that you had ſhamefully baffled 'your admirers, who may juſtly exclaime in the language 'of the Prophet; *Surely every man in his beſt eſtate is alto-* 'gether vanity --- And pray to be delivered from the *Co-* 'mination pronounced *Jer.* 17. 5. *Curſed is the man that* 'truſteth in man, *and whoſe heart departeth from the Lord.*

'Therefore Sir you muſt give us leave to tell you that (not-

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withstanding that *Lenity* so essential to your humour in treating your opposites) we find little of argument in your attempt. And your *More proofs* instead of confuting the *allegations* and sentiments of Mr. *Danvers*, has strongly contributed to *confirm* and *ratifie* them, and inclines not a few that were beforewavering, to close with that Scripture Baptism so evidently demonstrated from undeniable arguments drawn from the *Example and Commission of our great Lawgiver* [*into whose throne you tell us no man must step, pretending to mend his work*; *Christian Dire.* p. 683.] the practice of the primitive Churches, and the best, and purest Antiquity. And since this effect of your Book was *against* your will, the *accident greatly administes the kindness*. Therefore we hope, neither you, nor any Judicious person can blame our *perseverance*, nor their *choice*, unless you or some of your party, can produce some more nervous, and convincing demonstrations (which we despair to hear of) then is hitherto exhibited in your most *eager* disputations. I confess the truth is therefore thus much beholden to you, that as *Contraria juxta se posita magis elucescunt*, so its made more *transparent* by being confronted with *Cavil* and *perversation*.

Sir, As you are esteem'd the *Goliah* of your party, so it was expected you would produce those *invincible arguments so often threatned*, and whether it be fair for you to put them off with *proofless Dictates*, loud outcries, and frightful exclamations, with some new minted *distinctions* is submitted to your second thoughts. But Sir you must not expect that men of *Reason* will any longer *swallow* your *uncertain Dictates*: They are *Camels* too *gross* for their throats. And I must inform you, that not only your *Notorious aberrations* from Scripture, Reason, and the practice of antiquity, but also your frequent waverings and unsteadiness, have mightily *weakned* your authority, and *uncredited* your credit, insomuch that we are necessitated to hearken to the Counsel of *Solomon* (a wiser man then your self) *meddle not with them that are given to Change*. And if we utterly reject that opinion you have so shifty espoused, I dare say we are justified in your own Conscience, considering how lamely you have vindicated

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'your self in your *Diminitive Rejoynder* to Mr. *Danvers's* 'several notorious charges against you, in *plain matter of* '*fact*; and his just anatomizing of your *Changes*, *Self* '*contradictions*, and *Repentances*. Certainly had you not been 'grosly and egregiously guilty (and beyond the slyness of 'your *distinction* to wipe off) you would have published a '*Vindication* to each particular, needing it far more then 'your *corrupt Aphorisms*. And wise men judge, you had 'never in your life more need of employing your fluid *In-* '*vention*, and never (*before*) failing faculty of *gainsaying* '(if you can say any thing) then at this time. But your put- 'ting us off with a *flam* is the wonder of the Age, and 'will be so to the next, if your numerous *progeny* of Books 'survive so long, though others think it an instance of no 'mean craft in you, to hold your peace; since you can say 'nothing, but what (*as the fluttering of an entangled bird* '*entangles it more*) would more and more expose you. But 'Sir (in the judgment of the most *solid*) an Ingenuous *Re-* '*cantation*, would be more prudent and Christian like. But 'the *Providence* is *Doctrinal*, and proves a seasonable check 'to mens sinful *admirations*, if not *adorations* of humane 'wisdom. And how can your *Proselytes* but blush at their 'former subscriptions to your Dictates? For are not your 'unsteady and *Proteus*-like Revolutions, as another little 'Book of *Ecclesiastes*, fully preaching forth the vanity and 'emptiness of all things below *God*, and the folly of trusting 'in man, however celebrated and cry'd up. It being sure- 'ly the great design of God, which he is the more especially 'carrying on in this day, *to cause all our Gourds to wither, un-* '*der the shadow of which we have reposed our selves, and to* '*banish all the Gods of the earth that his People may keep them-* '*selves from Idols.*

'Sir, I would earnestly recommend to your most serious 'and retired thoughts, whether you (having set down *such* '*excellent rules for this Generation how to manage Theological* '*Wars, and to banish pride and wrath from all such Encoun-* '*ters*) should not also *lead* them by your *Example*, and *pra-* '*ctice* in those *precepts* you give them the *speculation of*? And 'whether on the Contrary you have not come forth in 'that spirit you so pathetically declaim against p. 191. More 'Proofs *viz. with a militant disposition, animosity being* '*just valour, and how to make your adversary contemptible,*

'or odious, being your work? and whether you be not that 'man of Disputation, Controversy, and Strife your own pen 'sets off in your due Epithets? And truly Sir had not the 'same pen told us, That the crying and bauling Children 'that will not let you rest, must bear the fruits of your dis-'quietment, p. 213, 215. ibid. we could easily gather what 'a wrathful animosity and disturbance you were in, from that 'unfatherly correction you give them. For that over-'frowardness and acrimony of your spirit, and the fury where-'with you brandish the Rod, must needs be the result of 'some ill humour unseasonably agitated. But Sir by that 'long acquaintance you have with your self, you can-'not be excused, unless you know what are the vicissitudes 'of your humour; and in what season your paroxism Returns. 'Therefore you did very unluckily to take the Petulant 'Children under your Castigation, untill the fit were over, 'and your mind returned to a more calm and peaceable 'temper, for correction in anger is ever esteemed unreason-'able.

'Sir, I must friendly admonish you (and which is the 'complaint of a great many) that you have incumbred us in 'a Controversy, wherein not a few would fain have a satis-'factory resolution, but left us in the Bryars before we scarce 'understand your meaning. Certainly you had better never 'begun, unless you had come to some more commendable 'period. Or if you be indeed gravell'd, why do you not 'confess so much? You refer us to what you have writ al-'ready. Sir you cannot expect that the abused world can 'take it kindly you put them upon such a task as the Poets 'report of Sysiphus: No sooner at the end of your tedious 'wranglings, but they must begin again. But that you may 'have no cause to complain, we have compared (as you de-'sire) your Pro's and Con's, and find you shamefully guilty 'in many particulars in fact, which your More Reasons, (as 'you new Christen it) cannot excuse you in, nor is the little 'Postscript (joyn'd to the 55. Book) a sufficient compurgator 'of; some of which I would here particularize, but that I 'find them truly enumerated to you already with ample and 'undeniable demonstration, by Mr. Danvers; of which 'though you seem to take so little notice, calling it a bundle 'of mistakes, fierceness, and confidence; Yet others cannot 'chuse but look upon your shifting it off so disdainfully, as

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'meer *subterfuge* and *evasion*. And how like a *proficient* in 'sophistry you have *acquitted* your self of that *shameless* 'slander of *naked dipping*, and how *pitifully* you would come 'off; with the unrighteousness of that *New charge* you ex-'hibit, *of your Paper left with the Clerk at St.* James's, *being grossly falsified* (being the particulars you *pick* out of the 'bundle, and weby which may justly measure the rest) are also 'by the same *hand* now, with all possible *perspicuity* and *de-'monstration* evidenced in a *3d. Reply*. Therefore Sir, it be-'hoves you, (and you are hereby *earnestly called* to do it) 'to do your *self*, and the abused *truth*, as well as your in-'jured *Neighbours* so much justice, as to repent for, and re-'tract that *slanderous calumny*, and your *seduction* of so 'many souls into the belief of it; as well as that *heterodoxy* 'your late writings abound with. For alas! Sir what have 'you done (*in your disquietment*) more then to become the '*Trumpet* of your *own frailty*? What *forgeries* or *prevarica-'tions* have you detected? Humane *weakness*, so much *exem-'plify'd in your self*, might be *pleaded* enough for a *few* slight 'escapes of little remark to the Controversy, and which 'Mr. *Danvers* owns. Certainly *no man has less reason to 'magnifie Mole-hills then you*.

'And this Sir should be a motive to prevail with you to '*examine* your *heart*, whether you have not that *pride* there 'that *will not let you stoop*? But (like the *stubborn twig*) 'you'l rather *break* then *bend*. Surely Sir it appears to me 'a very *preposterous* (though very sly) *expression*, when you 'tell your faithful *Monitor*, (who at your loud *provocati-'on*, painfully delineated your shameful *tergiversations*, 'and in a *sober* and *Christian* spirit recommended them to 'your most serious *Review*) *That you would not so much as 'describe or denominate Mr.* Danvers's *Citations of Dr.* 'Pierce, *to prove your Popery, and Crimes, nor his passages 'about the Ways, and about your Changes, Self-contradictions 'and Repentances, lest you do that which savoreth not of for-'giveness*. As if he had so mightily wronged you by 'his faithful Reprehensions, when your own Pen can 'tell us in Print, 1 Disp. Sacram. p. 487. *That your pride 'needs sharper reprehension, then friends have ever used about 'you, and therefore they are better from any body, then no-body*. 'And though some call your *discretion* into question for so 'provoking Mr. *Danvers* to enlarge so demonstratively up-

'on that just Charge he exhibited against you in gross, yet 'I am very certain however he deserves *your thanks* 'much more then your *forgiveness*. Besides Sir, if you 'thus treat your *admonishers*, you are like to have but few, 'since it can scarce relish with any man that (when you 'have *rail'd*, *reproacht*, *vilified* and *mockt* him, and had in 'return only a *mild Christian reproof* and *admonition*, backt 'with *full* demonstration, yet) you must tell him, you *for-'give him the wrong you did him, and the kindness he did 'you*; Which whether it be not a *Solæcism* in *civility* and '*Christianity*, as well as *sense*, let even your most zealous 'admirers judge.

'And now Sir may not your unwary proselytes beg your 'pardon, that they have at any time *shadowed* themselv 'under your *wings*, took your *ipse dixit* for Scripture ve-'rities, and waited for your Oraculous *pronuntiations?* It 'being feared that God is punishing their Confidence in 'you, as he did *Israels* wise men of old, when the people 'trusted in them, Isa. 29. 14 *The wisdom of their wise men 'shall perish, and the understanding of their prudent men shall 'be hid.* And seeing you are so well acquainted with *Re-'pentances*, it is just to admit of their acknowledgment, 'especially if they be ready (as some are) to promise in the 'words of *Job*, that *wherein they have done foolishly they will 'do so no more.* And though it be now a common question 'whether you'l ever die a *Martyr?* And most resolve it in the '*Negative* (wondering that out of your *Magazine of distincti-'ons*, you cannot pick out some to shift off the present *perse-'cution* so *loudly* recorded, or indempnifie those that suffer 'by *proxy* for you, when you took your *flight*) Yet we have 'the *charity* to believe (if your friends be faithful to *re-'prehend*, and you *ready* to *receive* it) a possibility of *estab-'lishing* your wavering mind after all your *transformations*, 'and perhaps to fix you on that *unerring foundation* of the '*Prophets* and *Apostles*, from which you have gone so *much* 'astray, and that you may yet preach the truths you have 'destroyed. And we are confirmed in our hope not only 'from the *omnipotent power* of God, but also from the *Con-'naturalness* of *Change* to your *disposition*. Its pitty a man 'of your figure, one that God (like *Saul*) hath made *higher 'then divers of your Brethren*, should be such a man of *Con-'tention*, such an *Unus contra Populum* in your generation.

'And:

'And so your pious labours in other things (useful to the 'Church) be either buried in oblivion, or greatly slighted, 'because of your dissonancy in some great points of faith; 'and *heterodoxy* to the pure and incorrupt discipline of the 'primitive Churches. We have been informed from your 'own pen, *that the shadows of the Eternal evening are upon 'you*, and you have been some time *waiting at the door of e-'ternity*. And it is a trembling consideration to some that 'love you, that you should take your leave of us so *unrecon-'ciled* to your *self*, as well as to the of *truth* of God, especial-'ly that point of *Scripture Baptism* to which you have born 'so *famous a testimony in some of your writings*, and so *time-'rously* asserting *Infant Baptism* in others, assuring us *it hath 'such considerable difficulties, that it may justly make wise and 'good men to doubt*; *and that you your self*, though its most 'industrious undertaker, tells us of your self, *that you 'think you have proved it, but not by evidence so clear as 'every good man can perceive Mere Proofs*; p 219. But Sir 'since you do but *think* so, and we *think* otherwise, *viz.* 'that you have not prov'd it, why may not our *think* be as 'good as your *think*. Therefore we desire you, (before you 'take your final leave) to suffer a word of *Exhortation*. 'And we beseech you in the bowels of Jesus Christ, and as 'you will shortly answer at the great and dreadful Tribunal, 'that amongst your other *errata*, you would repent of that 'absurd and heretical position of a *Baptismal Covenant of 'Grace running in a fleshly line*, by which you have not on-'ly deceived many thousand souls, but so proselyted some '*Ministers*, and furnisht them with *matter* to *repair* the 'breaches that have been made in *Babylon* to the great *hin-'drance* of that *Reformation* so solemnly *endeavoured* and '*Covenanted* for; and thereby make your self the person 'you arraign *viz. One that trains up militant heirs and suc-'cessors to propagate the Contention.* (witness Mr. *Barret* your 'Index-maker; who might from your works raise 1500 as 'well as 50. *queries*, that so the *multitude* might secure him 'from *Resolution*; For I conceive he might fish *doubts* 'enough out of your writings, which are known to be 'fruitful enough of *Riddles* of that grain.) To conclude Sir, 'if this advice may be successful, it will be an encourage-'ment to us to follow you (while we live) with our *prayers*, 'that (though *some of your works may be burnt, yet*) *your soul*

'*may be saved* in the day of the Lord -- Which is the ear-
'nest desire of

Your Soul-Friend

Edw. Hutchinson.

In Return to this comes the *Review* in hand. But the Lord was pleased to take the *worthy* and *pious Author* of that *Letter* to himself before Mr. *Baxters Review* came to his hand. Which *Providence* (with some concurring circumstances) necessitates me to appear in his *vindication*.

That choice labourer *in his Lords Vineyard* was long (even at the time of writing that *letter*) exercised under such a *Distemper* as certainly *premonished* him of his approaching *period*. And therefore was glad if he could be Instrumental in bringing Mr. *Baxter* to a *Review* of what he *inconsiderately* published: Hoping that so he might be convinced that his *corrupt writings* stood more in need of an humble and penitent *Retraction*, then so contumacious a *plea*, as he now exhibits.

But its now too apparent, that no such *Repentance* is to be expected But the *talking faculty* must to work once more, and palliate with a fresh *torrent of words* whatever *extravagant* fit his luxuriant *pen* ever fell into. If I should pursue Mr. *Baxter* in all his *turnings* and *windings* to support his tottering *reputation*, and insist upon every particular in his *Review* capable of exception, my undertaking would swell into such a volume as I have neither leasure nor mind to compile. Therefore his discourse being so *loose* and full of *incoherencies*, I shall willingly leave his impertinent digressions, and address my self to *Animadvert* upon such passages as are most *likely* to affright the unwary Reader from a closure with the *truth* we contend for.

He tells us p. 7. Review, *That upon the deepest search he is able to make in above 20 years consideration, he is satisfied we hainously wrong the mercy of God, and the Church, and true Believers, and their seed, by denying them that part in Gods Covenant and mercy, which he hath proved to be stated on them in Gods word* ——— *That God never had Church Laws on earth, whether in Innocency or since the fall, which extended not the priviledge of a Covenant and Church-state to the Infants of the Church.* And so he runs on telling us

that

that *from* Adams *time till now Infants were Church-members, and that Christ so found them, and so continued them.*

Answ. By the *Marshalling* of his *Comma's*, and if all these *particulars* be *antecedents* to the pronoun them, here lyes a heavy Charge; for it seems (if he be believed) that we deny the *mercy of God, the Church, and true believers, and their seed, a part in Gods Covenant and Mercy, which* (Mr. B. says) *he hath proved that God hath stated on them in his word.* But let him consider whether *the mercy of God, having a part in the Covenant and Mercy of God*, be not *non-sense*? 2. He would do honestly to produce from any *Anti-pædo-baptist*, where they ever deny'd the *Church*, and *true believers*, and *their seed* (if *believers*) a part in *Gods Covenant* and *Mercy*. I am confident he cannot do it; and therefore what shall we call this but (in his own Language, More Proofs, p. 238.) *a bold-fac'd falshood?* 3. What he hath proved *elsewhere*, is sufficiently *disproved elsewhere* also. 4 He would do well to produce those *Church-Laws* that gave *Infants* the priviledge of *Church-membership* in *Innocency*, or name any *Infant* that was in the *World* then. He is a notable searcher into *Antiquity* indeed, if he can bring to light such an *Arcanum*! Besides we could yet never find in the word of God (I believe it will put Mr. *Baxter* to his Trumps to produce any Scripture to evince) that any *Infants* were *Church-members* before *Circumcision*, nor yet after it came to a period with the *legal dispensation* that gave being to it. If he clearly proves this *Dictate*, we shall submit 5. We believe that true *Believers* and their *seed* (if *Believers*) have a part in Gods Covenant and Mercy, and to deny it them, were to impeach free grace. The thing we deny, is, that Christ *appointed* the seed of Believers before *Conversion* to the priviledge of *membership* in his *visible* Church. And how we wrong them in not forcing that upon them, which *no* Divine Law gives them *Right* unto, Mr. *Baxter* hath not convinced us.

He says *he is not hardned enough to reject so plain a text as* 1 *Cor.* 7. 14. *or to own our interpretation of it.*

Answ. That that text affords not the least colour of proof for *Pædo-baptism*: and that our sense of it is genuine and Orthodox, is at large evinced by Mr. *Tombs* 3 *Review* p. 7. 91, 93, 94, 95. Mr. *Danvers* Treat. p. 160. 2 *Ed.* Mr. *Lawrence* Treat. of Baptism p. 260. Mr. *Blackwoods*

Storm of Antichrist p. 43, and several others, who have unanswerably vindicated this text from Mr. *Baxters* unsound sense, as to the enquiring Reader by consulting the places referred to, may clearly appear. And if Mr. *Baxter* rests in his satisfaction, and still will pertinaciously defend his corrupt gloss, 'tis not in our power to unharden him; we leave that to omnipotency.

The term ἁγιασμὸς holyness, as Mr. *Tombs* notes, is only found among *Ecclesiastical* writers; yet ἁγνεύω signifies to preserve chastity, as *Stephanus* observes out of *Demosthenes* περὶ παραπ. where a *Priest* of *Bacchus* speaks thus, ἁγνεύω καὶ καθαρὸς εἰμι ἀπὸ ἀνδρὸς οὐ κοίτης, that is, *I am holy and pure from the company of man.* And learned men tell us, that ἁγνὸς, ἁγνεία, ἁγνίζω, &c. *Chast, Chastity*, to be *Chast*, come from the root ἁγὸς, *holy.*

Holyness was *predicated* under the Law of the *temple* and its *utensils*, the *City Jerusalem* (called ἁγία πόλις, Math. 4. 5. and 27. 53.) of *places*, Math. 24. 15. stand ἐν τόπῳ ἁγίῳ, in the *holy place*, and divers other things. And in this very text the same *holyness* or *sanctification* which is *predicated* of the *Children*, is predicated also of the *unbelieving husband* and *wife*: for as it is said of the *Children they are holy*, so of the unbelieving *Yoke-fellow* it is said, *they are sanctified*, that is in English, *they are holy*, and the words in the Greek are the very same: The verb ἁγιάσαι, being the *preter tenst passive* of the *active* ἁγιάζω, which comes from the *Root* ἁγὸς holy. And therefore there is as much *holyness* from this text to be ascribed to the *unbelieving* husband or wife, as to the Children. And why the unbelieving husband or wife may not be therefore baptised and in Church too, as well as their Infants, this holyness being pleaded by Mr. *Baxter* to be federal. (though it be as clear as the Sun that the persons Denominated *holy were* at that very time *privative unbelievers*. and so cannot be said to be federally holy or sanctified) is a question worth the Resolution of such an *Oedipus* as himself. But in my opinion, he can never make any clean evasion from this absurdity. And if he can satisfie his Conscience that this text is so plain to prove the *federal holyness* of the Children of believers, it is to me an Instance, that his Judgement is *inslaved* by a *peremptory* and tenacious *will*. Now I appeal

to any considerate *Reader* whether there be any other *holyness* meant in this text, but what may befall an *unbeliever*; for the unbelieving yokefellow is sanctified with this holyness, though still unbelieving. And as the word τεκνον, signifying *proles, soboles, issus*, or *off-spring*, extends it self *beyond Infants*, to all *Children*, as *Math.* 15. 26. *Rom.* 8. 16. *Math.* 11. 19. where the *same* word is used, so the word *holy* (as I said before) being the same attributed to the *unbelieving* husband or wife) is as applicable to a *child of years*, and *not believing*, as to an *unbelieving husband* or wife. And of such a holy child what great cause will there be to boast as a fit subject for Baptism? And whether such *a holyness* be not so far from fœderal, that it is purely *Matrimonial* and *Civil*, and opposed to that *Uncleanness* contracted by Cohabiting with *strange wives* prohibited under the Law, is submitted to the determination of the Judicious. Besides I only add, that as the native scope and tendency of the text evidences the *Holyness* there to be only *civil* and *Matrimonial*, so we have some *parallel* places, as *Mal.* 2. 15. 1 *Thes.* 4. 3, 4, 5. and *Deut.* 23. 7. Mr. *Baxter* knows how קדש *holy*, is rendred, and *holyness* is *opposed* to *fornication*, 1 *Sam.* 21 4, 5, 6.

Next Mr. *Baxter* tells us, *that man must not teach God how to speak, but carefully enquire, what he hath spoken* ---- To which I willingly assent. And if Mr. *Baxter* had been so securely modest and sober, as to content himself with what was spoken to him by the Lord, and had not given his *licentious Imagination* so unbounded a scope, as to pester the Nation with his *confounding, unscriptural legions of distinctions*, and *frivolous niceties* with which his *Polemicks* are so stuffe he had done more service, then the utmost exploits of his *talking faculty* will ever amount to.

Another of his Arguments he moulds into a Quere, thus; *Do you think that* Paul *mentioneth that as agreat and comfortable priviledge of believers which belongs to Heathens equally with them?*

Answ. VVhere *Paul* useth that phrase (viz *a priviledge of believers*) upon this account, or any words *equipollent*, I cannot find, Mr. *Baxter* quotes no Scripture for it. But I humbly conceive the question needs a resolution from himself; For the *holyness* in the text is indeed attributed to *Heathens* (for such was the unbelieving yokefellow) as well

well as the children; and therefore 'tis his part to make it out such *a great and comfortable priviledge as he talks of.* And the term *Heathen* is all one with *Gentiles*, contradistinct to *Jews*, the word ἔθνη signifies both, *Act.* 4 25, 27.

Mr. *Baxter* goes on p. 9. and tells us, *that being called to a Review, he remembers our Saviour himself was a Church-member in his Infancy, even the head* (though he said in his *Plain Scripture* p. 62. *that 'tis disputable, whether ever Christ was a Church-member properly, or no*) *And if an Infant was capable of being the head, King, Priest, and Prophet, relatively, though yet he had never ruled, sacrificed, or taught, then there is nothing in the Infant age which maketh it uncapable, of being members, subjects, and Disciples of Christ.*

Answ. 1. This vain plea is already sufficiently answered by Mr. *Tombs.* And to me what Mr. *Baxter* urges, seems to make more against, then for his Pædo baptism ---- For if Christ whose *title* to the *headship* of *Churchmembers* in his *Infancy* was undoubted, was not for all that baptized till at age, to set *a pattern* for us in our *approaches* to that *Ordinance*; then certainly it is an audacious practise to baptize Infants, whose *title* to Churchmembership and Discipleship is *impossible* to be made out with parallel clearness, and that too, in expresst dissonancy to that *great* and most *illustrious* example of our *Christian Baptism.*

2*ly.* To argue *from Christs headship, that Children should be baptized*, is a meer *non-sequiter.* Christ in his Infancy was head of the Church, but not in *actu exercito*; so for ought we know Infants may be members of his *Mystical* body, yet are no *actual Disciples*, till they *hear* the Gospel, and *profess* the faith. And *invisible* Membership, being *uncertain* to us, can be *no ground* for Baptism. Besides, as Mr. *Tombs* says, by this Reasoning, *an Infant in the womb may be a visible member, because then Christ was head of the Church, and an old man should not be a member, for Christ was not an old man.* And I may add, that Infants by this argument should be *Prophets, Priests*, and *Kings*, in their Infancy, as well as Church-members, because *Christ* was so. But Mr. *Baxter* will not be hasty to make this *Conclusion.*

Mr. *Baxter* queries, *are not Infants members of other societies? families? the Kings subjects? And why not Christs, as well as the Kings?*

Answ. So are *Pagans Children, unbelievers Children*, &c. members

members of *Families*, *Kingdoms*, &c. therefore they also by this *Medium* should be *Baptized*.

2*ly*. There is *a Characteristical* mark that distinguishes the Church of Christ from all other societies -.- It must consist *of visible Saints*, 1 *Cor*. 14. 33. *Act*. 2. 41. 47. *There must be a right dispensation of the word and Sacraments*, *Act*. 2. 41. *Math*. 28. 19. From every member of this society there is required *a profession of his faith*, and *a holy conversation*, *Act*. 8. 37. 1 *Pet*. 3 16, 17. *Rom*. 10. 10. *Math*. 3. 36. *Act*. 19. 18. Now no *Parity* of Reason drawn from the *Constitutions* or practise of *other* societies or corporations, is of any force to obtrude any Law upon this society (so distinct from all others) It must be governed by its own *sanctions*, which are no where to be had, but in the *word of God*; From a close conformity to which, no *parallels* framed by our carnall Reasoning, must sednce us.

In agreement toour definition of a visible Church Mr. B. thus expresses him self in his Book of Baptism, p 87. *A self society of persons separated from the world, to God; or* ἀπὸ τοῦ ἐκκαλεῖν, *called out of the world*, &c. And Dr. *Featly*, p. 4. *A particular company of men professing the Christian faith, known by two marks, the sincere preaching of the word, and due administration of the Sacraments.* And how this *Definition* can agree to a society, of which the *Major* part are *ignorant Babes*, let them judge.

Wollebius in his *Compend. Theol.* Edit. *Cantabr.* 1642. lib. 1. c. 25. p. 135. defines a visible Church, *Cætus hominum verbo & sacramentis ad gratiæ statum vocatorum, a company of men and women called by the word and sacraments to a state of grace.* This book is in great *repute* in the *Universities*, and commonly first read by young *students* in Divinity; and if we adhere to this definition, Infants are *excluded*, because they are *not called by the word to a state of grace*; And though the term (Sacraments) be *redundant* in the *Definition*, yet 'tis certain *Wollebius* held, that the bare application of the Sacraments converts not to a state of grace, but in conjunction with the effectual preaching of the word. And all Divines agree, that *Ecclesia*, a Church (coming of a Greek *verb*, that signifies *evocare*, to call from.) is *Cætus hominum ex universo genere humano collectus seu evocatus per Evangelium, a company of people gathered or called from the universal race of mankind by the preaching of the Gospel.* And the

the *greek* is derived of the *hebrew* קָהָל *a congregation*. He ſays p. 11. *he could thereafiliar bear with our delay of externall Baptiſm, if we did not deny all Infants their part in the Covenant of life.*

Anſw. That *we deny all Infants their part in the Covenant of life* is a falſe ſuggeſtion; we charitably hope (and our hope is built upon the *free grace* of God) that, though the Scriptures *clearly reveal* nothing of their *ſalvation* or *Damnation*; foraſmuch as *none can be ſaved but by Chriſt*, Act. 4. 12. And that *all are guilty of ſin*, Rom. 5. 14. *Infants* by the *preſentment* of the ſatisfaction of *Chriſt are ſaved, the free gift coming upon all*, Rom. 5. 18.

Of this ſatisfaction there is a two-fold *application*, 1. by *Faith*, in the *Adult*. 2. *without Faith*, to *dying Infants* by vertue of the *election and free grace of God*. Rom. 11. 7. & 5: 18. And if we queſtion how *Infants* dying after Baptiſm are ſaved, we muſt have recourſe to this way, it being owned by Proteſtants, that *Baptiſm doth not confer grace, nor waſh away Original ſin*: And if we determine nothing poſitively in this matter, Mr. *Baxter* ſhould not find fault with us, he telling us in his *Chriſtian Directory*, p 821. *That almoſt all Infants caſes are to us obſcure.*

He ſays p. 12. *That we lay ſuch grounds as deſtroy and exclude them by a ſentence of damnation: becauſe if we add them not to the Church, we exclude them from ſalvation.*

Anſw. This language is ſpoke *without book*. We *limit* not ſalvation to the *pale of the Church*, as this *Dictator* doth. We have no rule to add any to our Churches, but ſuch *whoſe profeſſions give us ground to Judge that they belong to the Lord, being Converted*. We paſs no ſuch *damnable ſentence* upon any that are not joyned to us; we hope the beſt; and our judgement, we paſs (when called to it) according to appearance; *de non apparentibus & de non exiſtentibus eadem eſt ratio*, is the language of the Schools.

2*ly*. This is Mr. *Baxters* own harſh Divinity, to deſtroy and exclude Multitudes of Infants by a ſentence of *Damnation*, when he holds *that the vaſt progeny of ſuch as are* (in his conceit) *unbelievers. have no right to the Baptiſmal Covenant, and Churchmemberſhip, and conſequently* (according to his Doctrine) *are not of Chriſts Church or body, and therefore he is not their Saviour* Let him tremble at this dreadful conceit

His

His talk *that they may visibly belong to the Kingdom of God or Satan*, is a meer fancy. For Infants are neither in *Gods* nor the *Devils visible* Kingdom, till they *declare* by their professions to whom they *belong* visibly. Every Infant is in the invisible Kingdom of God or Satan, that is, *elect* or *reprobate*; yet no child till he make profession doth visibly belong to the one, or to the other. We have no Warrant to take *cognizance* of them as in the one or the other visibly, but as at years they visibly appear to cleave to either. None are *visibly* Satans subjects, but the *Children of disobedience in whom he works*, Eph. 2. 2. Such are not Infants *visibly*. And none are Christs *Disciples, Subjects* or *Servants*, but such as *obey* him, Rom. 6. 16. *His Servants are ye to whom ye obey*, &c. 1 John 3. 10. *In this the Children of God are manifest, and the Children of the Devil, whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.*

But I ask Mr. *Baxter* in whose visible Kingdom are Believers Infants before Baptism. If he say in the *Devils*; then he is guilty of the same *execrable* Doctrine he charges upon us. If he say they are in Christs *visible* Kingdom *before* Baptism, viz. his *visible* Church, as Mr. *Baxter* himself calls it, *Review* p. 12. Then how can they be said to be admitted by Baptism? Is it not *non-sense* to say, it enters them into a state they were in before? To let one into a Room, when he is already there, is impossible. Nor will the distinction of *compleat* and *incompleat* member serve Mr. *Baxters* turn, or members in *facti* and *imperfectly*, as he stiles unbaptized Infants, *Christian Directory* p. 806. since according to his own *maximes*, an incompleat member has only *jus ad rem*, *unin re*; *ad Ecclesiam*, *non in Ecclesia*. A title to, not a standing in the Church.

But if they be *compleat* or perfect members after Baptism, why have they not the *supper* and *other Ordinances* of the Church administred to them? If they be still *incompleat*, as before Baptism; What benefit have they by Baptism, being as lame Members after as before it.

Now as Mr. *B.* was told, he must hold *two first entrances into the visible* Church, viz. *Natural-birth* and *Baptism*; or else he must hold that Baptism is *not the first* entrance: Or else that Believers Infants are *not entred*; and if not so *not in the visible Church before Baptism*. If he says the first, he,

contradicts

contradicts all he says of *entring the visible Church in his Plea against the seekers*, p. 343. If the second, *He contradicts all he says of Baptism's being the only entrance.* If the third then of these two things he must necessarily say one, viz, Either all the Infants of believers that die (before their visible entrance into the visible Church by *Baptism*, *are damned* without hope --- (which he dares not aver if he be a Protestant) or else that they may be in a state of *Salvation* and yet not be *visible* Members of the Church; let him avoid this if he can. And doth not this same Mr. *Baxter* tell us in his first *Book* of Baptism p 72. *That it is not the denyal of Baptism directly, that leaveth Infants in the visible Kingdom of the Devil.* And if he still holds this for a truth, how can he honestly exclaim against us at this rate, as if our denyal of Baptism to them, had damned them all.

The text Act. 2. 47. *That God added to the Church such as should be saved*, is not (as he falsly imagines) to be understood of *all* or *only* such, but only *such men*, and *women* (not such *Infants*) as should be saved.

The impartial consideration of this, makes his loud talk about our placing *all Infants Unbaptized in the Kingdom of the Devil*, an empty jangle. And if Mr *Baxter* thinks indeed that all unbaptized Infants are under that unmercyful and too cruel Character; and that the meer act of external *Baptism* translates them to the Kingdom of Christ, in holding the first he dreadfully *preaches* Millions of poor harmless souls to *Hell* --- And in holding the second, he ascribes more to Baptism, then ever God did (*viz.* that it procures salvation, and differs in nothing from the blasphemous feats ascribed by the *Pope* to his *opus operatum*) Mr. *Baxter* gives another *argument* why upon his *Review* he sees cause to plead a fresh for his *Infant Baptism*, and that is the *Baptizing* of households.

Answ. This argument is over and over answered. And is it not strange that the word (*household*) in those few places mentioned must *include* Infants, when *Baptism* is spoken of: but when the *passover* is spoken of, then Infants are *excluded*, because else we shall argue from thence to their *eating the Supper*, as *they from Circumcision to their Baptism?* Do not these men force that *signification* upon words that best serve their turn?

3*ly.* There is no probability that *Lydia* had a husband, or Children,

Children, or she may be an ancient widdow, and her children (if she had any) grown up. In Act. 16. 40. we read, *that those in her house were capable of consolation.* 2. The *Jaylors family believed*, Act. 16. 34. (3.) The *household of Stephanus addicted themselves to the Ministry of the Saints*, 1 Cor. 16. 15. (4.) *Crispus believed in God with all his house*, --- Therefore there were no Infants, Act. 18. 8. We read of no more Baptized households in Scripture. *Narcissus* and *Aristobulus* households are urged by some; but there is *no mention* of *household* in the *Greek*; but it may be *Friends* or *Kindred*, Rom. 16. 10, 11. τοὺς ὄντας ἐκ τῶν Ἀριστοβούλου, Ναρκίσσου.

Reader. I should weary thee and my self, if I should run over the long-winded Repetitions of Mr. *Baxter* in this *Review*. What I said already if well weighed, Answers his tedious talk in the succeeding pages. And I think my time more worth then to waste it in disproving naked dictates. What becomes of *Heathens* dying Infants, is known only to God, and it is no better then sinful curiosity to be wrangling, and too confidently obtruding our conceptions about such unrevealed matters. 'Tis certainly the safest way to be sober, and advance no further in such *quests*, then the Scripture *guides*. We have enough revealed to employ our studies upon, and *make us wise to salvation*, 2 Tim. 3. 15.

To enervate our Plea for non-Baptising Infants, *viz. the want of Scripture president or precept*, he propounds a question to us, thus. *There is no Scripture-president for Baptizing Kings (he might add Coblers too) must none therefore be Baptized?*

Answ. This is a gravelling *quere* he thinks. But we find Scripture president for Baptizing *men* and *women*. And in my Judgement *Kings* and *Queens*, and Coblers also, are *men* and *women*.

He says p. 17. *The Scripture tells us not all that was done, but all that must be done.* We grant it --- And if the Scripture tells us all that must be done, and we find not a syllable there of Infant Baptism; is it not very injurious to blame us for renouncing such a practice as we find no warrant for? This very man tells us, pl. Script. p. 201. *That he finds it a hard Controversy to prove Infant Baptism, it is so dark in the Scripture* --- And *More Proofs* p. 219. *That it hath considerable difficultits, and that his proofs are not so clear as*

every

every good man can perceive —. And yet he has publiſhed a Book Intituled, *plain Scripture-proof for Infant Baptiſm* — ſtrange *confidence*, and *Contradiction*!

But now he produces (as he tells us,) *a full command for Infant Baptiſm*, Math. 28. 19. *becauſe Nations muſt be Baptized.*

Anſw. VVhat ſhall we ſay to men whoſe Judgements are ſore ſtalled by a darling error? I need not add much to diſprove this, but referr the Reader to our Books where this text is vindicated from Mr. *Baxters* ſenſeleſs gloſs. Nations are to be *diſciples*, and ſo *Baptized*, Certainly the Pronown [then] governed by the participle [*Baptizing*] can poſſibly relate to no other *Subſtantive*, then the *Perſons* commanded before to be taught. For as Dr. *Holmes* truly tells us p. 7. *'tis not the Nations in groſs, For then, all muſt be Baptized, if the word Nation univerſally taken doth there denote the Subjects of Baptiſm.* But 'tis the Nations with reſtriction, that is, ſuch as are diſcipled by teaching, and no more, that are commanded to be baptized. And if this be not the ſenſe, they muſt baptize them in the lump, *Heathens, Unbelievers, Profeſſors Infants*, and all, and that whether they would be baptized or not. Let Mr *Baxter* conſider what a full command he hath met with for his practice.

Mr. *Baxters* further talk *about Infants being Diſciples, and his parity of Reaſon from their being the Kings Subjects; Ergo, why not Chriſts*, I look upon as frivolous. His frequent urgeing the *parents Faith to be the ground of their Baptiſm, and that the Parents will go for theirs in conſenting, ſhall be anſwered in the words of a learned Doctor.*

'If they have *imputative* faith, ſo let the *Sacrament* be 'too; that is, if they have the *Parents* faith, or the *Churches*, 'then ſo let *Baptiſm* be imputed to them, by derivation from 'them, and as in their mothers womb, and while they hang 'on their mother breaſts, they live upon their mothers 'nouriſhments; ſo they may upon the Baptiſm of their parents 'or their mother the Church; For ſince faith is *neceſſary* to 'the ſuſception of Baptiſm (and they themſelves confeſs 'it by ſtriving to find out *new kinds of Faith* to daub the 'matter up) *ſuch* as the Faith, *ſuch* muſt be the Sacrament; 'for there is no proportion betwen an *actual* Sacrament, and 'an *Imputative* faith; this being an immediate and neceſſary 'order to that. And whatſoever can be ſaid to take of the

'neceſſity

'neceſſity of actual faith, all that and much more may be 'ſaid to excuſe from the actual ſuſception of Baptiſm, &c. 'And a little further he adds --- That if baptiſm be neceſſa-'ry to the ſalvation of Infants (as the *Fathers* of old, and 'the Church of *Rome* and *England* ſince) [yea and Mr. 'Baxter too] upon whom is the impoſition laid? to 'whom is the Command given? to the Parents, or the 'Children? Not to the Parents; for then God hath put 'the ſalvation of Innocent babes into the power of others; 'and Infants may be damned for their parents careleſneſs 'or malice. It follows that it is not neceſſary at all to be 'done unto them, to whom it cannot be preſcribed as a 'Law, and in whoſe behalf it cannot be reaſonably intreat-'ed to others, with the appendant neceſſity: And if it 'be not neceſſary, it is certain it is not reaſonable, and moſt 'certain it is no where in terms preſcribed. And there-'fore it is preſumed that Baptiſm ought to be underſtood 'and adminiſtred according as other precepts are, with rele-'rence to the capacity of the ſubject, and the reaſonable-'neſs of the thing.

'And again ---- If any man runs for ſuccour to that ex-'ploded *Creſſhugeton*, that Infants have faith, or any other 'inſpired habit of I know not what, and how; we deſire no 'more advantage in the world, then that they are conſtrain-'ed to anſwer, without *Revelation*, againſt *Reaſon*, common '*ſenſe*, and all the *experience* in the world. *Hæc ille.*

Reader, I take Mr. *Baxters Review* hitherto to be ſhewed vain, and his ground for *Pædo-baptiſm* to be very weak and frivolous. He comes next p. 10 to add and enlarge upon 4 *particulars*, and thoſe ſubdivided into many others, which comprehend the reſt of the *Review*.

1. *The benefits of Infant Baptiſm* --- And I think moſt of the benefits he enumerates he learnt of the *Pope*.

2. *The evils that follow not baptizing them*. Theſe are meer whimſies of his own making, not worth a ſerious Readers patience. I willingly paſs them, there is nothing argumentative in them, therefore no need of a Reply.

3. *The ſins we would draw men to by rejecting it* ---- And here he is very fruitful, he finds them to be no leſs then 15. and all without Proof; therefore I paſs them with a naked Negation, which is ever as valid, as a naked aſſertion.

4. by way of digreſſion, before he comes to the fourth parti-

cular. Mr. *Baxter* quarrels with Mr. *Hutchinson* for desiring him *to repent of his absurd position of a Baptismal Covenant of grace running in a fleshly line*, and seems to *deny* that ever he used such a phrase, but if he remembers himself, he uses the words [*baptismal Covenant*] frequently, as *More Proofs*, p. 198. 224. 238. even in this *Review* p. 3. & 38. And *several other places*. And doth he not call that Covenant, *a Covenant of grace* through all his writings? If that be not his meaning, why doth he not tell us what *other Covenant* he means? And doth he not as confidently affirm, that *that Baptismal Covenant of grace is convey'd to the Children by their believing parents?* And is not that *a running in a fleshly line*, and in his conceit *hereditary*? if so, what reason has he to exclaim, as if that were charged upon him, which he holds not? Doth he not call our Dispute against this conceit, *a Hectoring men out of their Inheritances*, *Review* p. 34? which fully explains what Covenant he means: it seems he dares not own his opinion, when *stated* in the *proper* terms, but would mince it into a more disguised and *specious* Phrase, to impose with the more *artifice* upon his *credulous admirers*. But let them take warning (if they be wise) not to take such *rotten* precepts of men, for *Gospel*, though set off in plausible language by such *a man of tongue*.

The rest of his talk better deserves those titles of *supercilious*, and insulting, and *Rhetorical invective canting*, &c. which he bestows upon his *admoniſher*, then the *Letter* sent him.

4. At last he comes to the 4 particular, containing 13. other particulars, *which* he says *he might be seduced into, if he had owned Anabaptism*. Answ. But that (as Mr. *Eyres* said long ago) *it is too well known that Mr.* Baxters *tongue is no slander*, I would particularly demonstrate, either those evils he insinuates us to be guilty of, and led unto by our principle, are none of ours; and that through grace we are kept from such opinions or practises, (as our publick *Confessions* and *Conversations* are ample testimonies of) and which none but a man of *Calumny* would charge us with. But in the consciences of all sober *dissenters* we question not but we shall be freed from an imputation uttered in *heat*, and that looks with such an aspect as if *meer malice* had given it birth.

And as these particulars are the meer product of that

pervishness

perviſhneſs and anger he is commonly in, when he corrects theſe *bauling and Crying Children*, as he calls us, *More Proofs* p. 2. 3. and ſo ſcarce worth our notice; ſo I obſerve he bleſſes God for delivering him from ſome things, which yet he was foully guilty of; as the 3. particular, viz. *A proud overvaluing of his own opinion*, &c. And the 4. viz. *having a hand in all the turnings and overturnings; ſettings up, and pulling down; praying, and unpraying, owning and diſowning; bloody days; and thanksgiving for them*, &c. And that in a more *notorious* degree then any of the perſons he accuſes, as is already to his ſhame made out from his own pen. So that I could retort theſe particulars almoſt generally upon him; (or he deſerves much of that Character he vainly *boaſts* he is free from, but ſuch applications we find by *experience* do him *little* good, and therefore at preſent I ſpare him.

And whether he be not fallen point-blank into his 9. particular, viz. *That when once prepoſſeſſion, prejudice and Intereſt of Reputation had ingaged him in ſo bad a cauſe* (as Infant Sprinkling) *he ſtudied all that he could rake together to maintain it, and to have ſtretched all his wits to have oppoſed all that is brought againſt it*, &c. let his Conſcience determine.

I deſire the Reader to note, that if any paſſages of his are paſt *without* Animadverſion, they are either ſuch things as are largely *confuted* already, or elſe apparently *frivolous*, and ſo not worth mine nor the Readers time.

A Postscript to Mr. *Richard Baxter*, shewing the *Vanity* and *Equivocation* of his Return to Mr. *Danvers* his *Third Reply*.

Sir,

THat *worthy person* at whose *Invitation* you say you published your *Review* being now with the *Lord*; And your accosting Mr. *Danvers* so Cowardly (when, I verily believe, you knew him to be under such *Circumstances* as necessarily obliged him then to wave further conteſt with you) are two *motives* to qualifie your *wonder* at my appearing in both their *vindications*. And I assure you I know no cause of repentance for the undertaking, unless my *disability* in defending them, renders it not so *compleatly* done as their own (*more able*) pens might have done it. Therefore Sir, notwithstanding the hazard I undergo of being branded with those *jailing Epithetes* you dispence with great freedom amongst your *Monitors*, I will make bold to tell you, that it were more safe for you to have returned *a private* answer to that *private* Letter of Mr. *Hutchinsons*, and have performed your *promise of silence* to Mr. *Danvers*, then in the first to expose your ridiculous thread-bare Plea to a new *scanning*, and in the Second to give a notable Instance, that you are like that *pompous Cardinal, that would not be a slave to his word*.

Your general exclamations against Mr. *Danvers*; your charging him with strange heaps of untruths (*without any Reply to his demonstrative and large defence, and taking no notice of the gross falsehoods he proved you guilty of, and his delineating you in your several true shapes and colours, that your disguise may no longer delude us*) will scarce pass for Oracles, with such as know that such language is become a *Second nature* in you. Sir, I am satisfied these things are *evidenced* to your *just conviction*, else you, being such a proficient in the *talking faculty*, and one that can *Hellor* it at such a rate in more *minute* and *unnecessary* wranglings, would let us here on't on both ears. But since you are silenced in such matters as evidence your *tongue to be no slander*, we need say but little more.

As

Are not you the man who without the least reverence or regard to truth, had the boldness to publish to the world, in your Key to Carh. p. 312, &c. That Sir *H. V.* was a Papist, and a Jesuite, and had brought his wicked and corrupt opinions from *Italy*, and how the Papists were strong in *England* under his mask; And that he had his hand in chief in the Kings death. And that notwithstanding your many Reproofs for those horrid and notorious Forgeries and slanders, and the many calls given you to repentance, and satisfaction, for such impieties, yet have not you hardned your self against all admonition therein to this day? as though your tongue and pen was your own, to use how you pleased against any man.

Are not you the man who accused that worthy and Learned Mr. *Bagshaw* of eighty untruths in the compass of a few pages? when scarce one could be made appear with any demonstration.

And if you suffer your milk to boyle over at such a rate, and be so lavish with a slanderous tongue and pen against others, have we not cause to conclude your clamorous and raying out cries and invectives against Mr. *D.* to be of the same stamp, especially since you please only to give us your own word for them.

Do not you tell us p. 47. That you had detected voluminous untruths in Mr. *D's* former Book, and p. 49. That the very first Paragraph of the latter hath more then one or two lies in it. And yet neither shew the insufficiency of his defence to the former, nor give the least demonstration of the latter; and is not this a very convincing way, and who but Mr. *B.* think you, appropriateth to himself such mediums.

But lest you should be thought wholly silent as to particulars, you are pleased to condescend to give us one particular instance wherein Mr. D. has not answered your charge telling us p. 48. *His accusation of the Novatians he neither defendeth* (that you see) *nor confesseth to be a slander, but silently passeth all the matter by.* And is not this very strange that you should so punctually call him to an account for this one, being in so great an Arreare with him, there being so many Forgeries and falshoods of farr greater moment he hath laid at your Door, which you have neither confessed nor defended. But what cause you had

to fall upon him for this supposed omission let the Reader judge.

For Mr. D's having in his 2 Reply in answer to you defended [the Donatists, some of his witnesses] against your cavils, whom he had in several particulars made to appear to have been one in principall with the Novatians, as Treat. p. 223, &c. And 1. Reply p 156. Doth in p. 49. 2. Reply, tells us in these words. *And that the Novatians were the same with the Donatists I no ways doubt from the Reasons, before expressed (none of which you refutes) and to which I shall add, what I met with in* Gabriel Praeolus *de vit. sect. concerning the Novatians* p. 143. viz. *That they affirmed Infants did not stand in need of Baptism; Infantes non egere Baptismo.*

And if this be neither to defend nor confess, *but to pass over all the matter in silence*, will easily be determined.

About naked dipping.

You come on afresh to excuse your slander of *Naked dipping*, and tell us, *that it was not the way of most of them when you wrote that Book; And that you heard of none of those few that for any considerable time continued it.* Sir, this condems you notoriously, that notwithstanding you knew *it was not the way of most*, you should yet charge it to be their *ordinary practise* in *indefinite* and *Universal* terms; which no *Reader* could understand otherwise, then that it was the generall way of all Anabaptists, and the rather because you thereupon levey your Arguments against Anabaptistry it self for the breach of the 6. and 7. Commandments charging Murder and Adultery upon it; and I observe your craft in shuffling in the *Quakers quaking*, &c. as paralell Cases, to make the Reader think the matter of equal probability. But Sir, I am satisfied your conscience knows (and it is evident enough to others) that you only *delude* the world by your similitudes; there being not the least colour of proof, or shadow of evidence (nor scarce *any which you call a one*) to be produced that ever any such practise hath been amongst us. The Quakers having not only own'd their quaking in Print, but thousands of eye witnesses in readiness to attest the same (if denied by them;) whereas neither word nor witness can be produced for Anabaptists naked dipping. And you are not ignorant, that *Samuel Fisher* in that Book of his (recommended by you,) did upon your first broaching of this slander (challenge all the world to bring forth any one faithful witness to confirm the same) if

they

hey could. Therefore for ſhame go not about to *palliate* ſo wretched *a miſreport*, and ſpend no more of your learned *non-ſenſe* to extricate your ſelf. But rather honeſtly *repent* that ever you broacht it.

You would now alter the ſtate of the queſtion p. 50 which it ſeems muſt be *not whether you reported ſuch a thing?* (that's too evident to be eluded) nor *whether it was true?* (this too, to your *ſhame*, is made out to be your *lye*) But, *whether you did well, or ill to believe it.* And you tell us *you would diſbelieve it, but you cannot.*

To the queſtion as you now ſtate it. I hope an anſwer from your own pen will be ſatisfactory. It is in your *Chriſtian Directory* p 156. *Fame is too ordinary a lyar, and they ſhall be lyars who will be its meſſengers*, &c. And a little further you thus expreſs your ſelf — *If you know it not to be true, or that there be not ſufficient evidence to prove it, you are guilty of lying and ſlandring Interpretatively; though it ſhould be true, becauſe it might have been a lye for ought you know*; more of this Mr. *Danvers* quotes 2 Reply p. 318. worth your notice, though you ſupercilliouſly ſlight it. Pray conſider another Anſwer to your queſtion *Exod* 23 1.

You ſay you are not able to diſbelieve it — What are you indeed *hardned* in your unbelief? can neither *Scripture*, *notorious evidence*, nor your *own pen* convince you, that you ought not only to diſbelieve, but alſo repent for falſe report, which you have no other ground for but that *fame* which you call *a lyar*? If you be ſuch conviction proof, your caſe is deſperate.

But Sir, you pretended you had more then common *fame* for your report. Your very words are p 131. plain Script. *We diſpute not againſt bare words, but experiences and known practices; For their naked dipping is a known thing, and the wickedneſs that hath followed on ſome, and that ſome have dyed on't.* And to excuſe this you tell us p. 53 Review *That you never abridged your own experience* — But Sir this will not excuſe you from the ſentence your own tongue paſſes upon you, viz. *That you are a lying Meſſenger of lying fame, and lying reporters.* For you put the queſtion Chriſt. Direct. p. 156. *How know you whether the thing reported is true? Is it only becauſe a credible perſon ſpoke it? But how did that perſon know it to be true? might not he take it upon truſt as well as you? and might he not think a perſon to be credible*

that is not? And how commonly doth faction, interest, passion, or credulity make the person incredible in one thing, who is credible in another? &c. Can you avoid this condemnation from your own mouth, having pronounced your self an *interpretative lyar?* if not, *blushing* more becomes you, then to waste more Ink in palliating so palpable a falshood.

You say, *you are past doubt that you have read of their Baptizing naked in Forreign writers*, p. 53. But what then? was not your calumny of *English Anabaptists?* and must *Forreign* writers be believed by you (when yet you can produce none) against known practice at home.? I am weary of further expoſing ſo temerarious an accuſer.

But what need I ſay any more hereto, ſince Mr. *D.* has in ſo many particulars (in his 3. Reply) ſo ſubſtantially detected your falacy and falſhood herein, diſcovering that all your endeavours to extricate your ſelf, has but involved you into further guilt.

Therefore Sir, ſuffer me in conjunction with your other Monitors, earneſtly to exhort you to Review & lay to heart this your ſlanderous way of writing, and be prevailed with once in your life to retract ſome of your bad, and particularly, amongſt other of your calumnies, let not your ſlanderous Reviling of the Vaniſts and Anabaptiſts be forgotten by you. And in the mean time, that you'l ceaſe juſtifying or palliating ſuch impieties which will do nothing but inhance your reckoning in the day of Accompt.

About his Paper left with the Clerk.

You come next to avoid, as well as you can, *the uſe made of the paper left with the Clerk* --- telling us, *the motive of it was your pitty to two Pariſhes, containing a million of ſoals* (conſider whether you are not out in your Arithmetick) *of which not above ſixty thouſand can hear in the Pariſh Churches, which induced you to be as buſie in propagating the Goſpel near* Whitehall, *as the Jeſuites* (you ſay) *to their juſt praiſe are in* America.

Whatever your motives were, *God* and your *own heart* knows. But in my opinion you have fitted your ſelf *ad amuſſim* with parallel preachers, your *juſtly praiſed Jeſuites*. For you have taken much pains to preach their Goſpel, as ſeveral learned pens have made out.

You tell us the ſubſtance of your declarations, viz. *That you did not meet to worſhip God with any other manner of worſhip, then what is according to the Liturgy and praſtiſe of the*

the Church of England, and though you did not read your self, but another didst, it was because you were not able; which if you were, you would do it.

Answ. Mr. *Danvers* charges no more upon you, then what you confess here, viz. *Your profession of Conformity to the Liturgie and practice of the Church of* England.

2. You would evade this by telling us, *that he that saith the Lords Prayer, doth not use another manner of worship then the Church*; but I appeal to your conscience, whether by the words of your declaration you would not have the Conforming party understand, that by your Reading you meant the *Common-prayer-book?* if so, is it not wretched *equivocation*, and do you think God will be served with such deluding reservations? And whether you did not pen your declaration in such *ambiguous* and *equivocal* terms, as on the one hand to *blind* the Conformists, & make them think you *theirs*; so on the other hand, to *excuse* your self to the *Non-conformists*, by telling them, you meant the Reading the *Scriptures?* and so cunningly play an *Ambidexter* in Divinity.

And so your reading some part of the Scriptures, it may be the Lords prayer, ten Commandments, Epistle and Gospel for the day, &c. (as that once in *Buckinghamshire*,) may serve to elude the *Conformists*, because read out of the *Common Prayer Book*, but if taken notice on by a *Nonconformist*, then it was only reading the Scripture, not *Common Prayer*. And for observing hereof, you so violently fly in the face of Mr. *D.*

You tell us, *you are not able to read your self.* But what? why Reader, if thou art *a Conformist*, he means *Common prayer*, but then he could hear it read well enough. If thou art *a Non conformist*, he means the *Scripture*. But Sir, are you not able to read the Scriptures? Can you have leasure and ability to write voluminous *Directories*, *Bodies of Divinity*, *Catholick Theologies*, and no time nor leasure to read the Scripture? It seems your *Divinity* is no Scripture *Divinity*.

As for your talk of *a considerable part of the writing being left out*, I must profess I cannot believe you, & my incredulity is grounded upon firmer evidence, then your slander of naked dipping; if you desire to know it, 'tis like you may. *The matter of fact* charged, your own pen *acknowledges*; which at present is enough.

You

You say you *are no greater adversary to the Liturgy then* Mr. *Hildersham, Knowstubs, Ball, Bradshaw, Paget,* and Mr. *Gifford were.*

Answ. What adversaries they were to it, I have not leasure to examine. But I know what adversary you have been to it I can to refresh your Memory tell you, that.

In your *Book* dedicated to *Rich. Cromwell Protector, Prof.* p. 17. you said, *that most that are serious in practical Christianity, were against such formal ways of worship --- And the Spirit of prophaneſs comply'd with it, &c.* --- p. 36. you said, *Engliſh Epiſcopacy gratified the Devil and wicked men --- that the rabble of ignorant persons, worldlings, Drunkards, Haters of Godlyneſs, were very Zealous for them,* &c. p. 38. *you called the Church of England, the ſink of all the other Churches in England. The Biſhops Government, you called Ceremonious impoſitions, uſurpation, and pretended Office, Firſt diſp.* p. 457.

Have you not said in your *Savoy Conference,* of which you are said to be the *Penman* (but certainly you were an *approver*, if not the *Compiler*) *That there are no Records of known credit for any Liturgies for the firſt 300 years.* p. 11. And have you not given 60 *exceptions* against it, of which some were, *that it varies little from the Romiſh forms.* p. 1. part 1. *That it unites only in a dead Religion,* p. 23. *That a Coat may be made for the Moon, as well as a Liturgy framed, ſuited ſufficiently to the variety of places, times, ſubjects,* &c. p. 55?

And this is the friendſhip you expreſt to the *Liturgy*, and the *Biſhops* when you were in your higheſt *elevation*. But now you complement them by the titles of the *Right Reverend Fathers in God,* &c. in the *Account of the Savoy Conference.*

As to Mr. *D.* leaving out any part of the Paper, was not your exception, but for his groſly falſifying it, and which your own Book ſeller at firſt told me was reſpecting the alteration of that clauſe, viz. *I would accordingly read the ſame,* For *I would accordingly read my ſelf*, and which Mr. *D.* rectified by a copy affirmed to be from the Originall in the Clerks hand, and with all the little cauſe given you thereby for ſo ſevere a Remark; and doubtleſs had there been any ſuch groſs falſification, or any conſiderable clauſe left out, we ſhould have heard of it in words at length before this.

Sir, Your diſeaſe ſeems to me to be the more *incurable*, in

in that you have turned ſcorner ſince your *admonition*, Mr. *Danvers* in his 2. *Reply* gave you a very demonſtrative *one*, and which I ſuppoſe you can find no equivocations to ſhift off (which is wonderful) therefore you take no notice of it. But you ſay, *you will hear ſome Scriptures he ſends you to.* And you draw ſuch mock-conſequences from them, as if they were not pertinent to your caſe. But if you pleaſe, I'le give my ſelf the trouble to draw conſequences more pat from them and leave you to apply them.

2 Cor. 6. 4, 5, 6. *Paul exhorts the* Corinthians *to approve themſelves Miniſters of God, in much patience, afflictions, neceſſities, diſtreſſes* &c. *Ergo* ſay you, *Did R. B. do ill to come out of the Goal, when he was put in? or not put himſelf in again?* p. 61. No Sir, that's not the right *Ergo*: but Ergo *R. B.* did ill to ſlink his neck out of the Collar, and inveigle a poor Country Miniſter in to ſuffer for him in the common Goal. For I very well remember, that giving that *Country Miniſter*, (that was clapt up in your *ſtead*) viſit in the *Gate-houſe*; he ſhewed me a copy of the Warrant by vertue of which he was taken, which was againſt *Richard Baxter* of the pariſh of St. *Giles*, but when they found you were withdrawn, they blotted out your name, and interlined your *Deputy-ſufferers* name juſt over it. And if you have not reimburs'd his charges, 'tis juſt you ſhould.

1. The ſecond text is Act. 20 17, 18, 23. *Paul preached till break of day* &c. Ergo, ſay you, R B. *ſhould not preach in the Country; you deny the Conſequence*, adding that *perhaps* Mr. *Danvers meant* (as 'tis like he did) Act. 21. 13. *Paul was ready to be bound or die at Jeruſalem* --- Ergo ſay you, *R. B. did ſin in avoiding it oft before, &c.* --- Whether this conſequence be applicable to you I ſhall not now diſpute: but I may ſafely draw this conſequence, *Ergo R. B. ſhould not avoid preaching in the City to injnare another, nor avoid being bound to bind another.*

3. The third is Matt. 10. 38. *He that taketh not his Croſs and followeth me, is not worthy of me: Ergo*, you ſay, *R. B. muſt make his own Croſs, or ſins in avoiding it*; or *muſt go into a priſon to avoid preaching* --- But you miſs the right *Ergo* here too: For it ſhould be, *Ergo R. B. ſhould not make a Croſs for another, nor make another go to priſon to binder him from preaching.* Your phraſe of *pleaſing his ſplen-*

in

in preſerving a priſon before a Pulpit, reliſhes your *Gall* May have choſen a ſtation in a priſon, before ſuch a Pulpit as you tell us *is near a kin to an Ale-houſe* or *Tavern*, p. 113. *Grotian Religion* or *Augean ſtable*, which none but ſuch a *Hercules* as you, would undertake to mundifie

4. The fourth is John 10. 12. 13. *The hireling ſeeth the Woolf coming, leaveth the ſheep*, &c. Here you make no *Ergo's*, but ſay *you are no hireling*. But Sir, the Ergo that ſhould follow this, ſhould be; that if you have a Meeting houſe built at the great expence of others, and undertake to preach in it: Ergo, you ſhould not upon the notice of danger, trepan another to undergo the impriſonment due to you, and ſlily march off, under the pretence of Country air.

And for your ſaying, *you are not ſo much as the Paſtor of any Flock*, It may not be unworthy the enquiry how you came to be abſolved from your Paſtorall charge of your Flock at *Kiddermiuſter*, once owned to be committed to you by Chriſt, (viz. thoſe in that Pariſh who gave an account of their faith and good life to you, and thereupon admitted by you to the Lords Supper) and whether that is a relation holding good only in fair weather, or to be plaid faſt and looſe with at leaſure.

5 The laſt is Matt 23. 2, 3, 4. *They bind heavy burdens grievious to be borne, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers*, &c. Ergo you ſay, *R. B. ſhould not preach in the pariſh Churches*; or *ſhould bind heavy burdens for himſelf* --- No Sir, that Conſequence is not in the premiſſes. But Ergo *R. B* ſhould not when he builds a Meeting-place, preach there only in calm weather, but rather then (*when danger comes*) others ſhould bare the burden of the affliction (viz *impriſonment in the Gate-houſe*) upon their --- ſhoulders. *R. B.* himſelf ſhould put in his little finger (*of equal fortitude it ſeems with anothers ſhoulder*) and move off the burden himſelf. Or Ergo, if *R. B.* has no mind to be priſoner, he ſhould not ſubtilly draw in others, that perhaps have no more ſtomach to the entertainment there then himſelf.

Sir, you have long abuſed the world, too apt of it ſelf to receive opinions upon the *bare* (though *miſtaken*) reputation, of ſuch voluminous *triflers* as you. And I am perſwaded ſeveral of your *proſelites* have ſuckt in your corrupt Notions, (without

(without any serious examination of your reasons) meerly because you said so. And therefore what Dr. *Pierce*, Dr. *Tully*, Mr. *Crandon*, Mr. *Danvers*, Mr. *Bagshaw*, and several other learned men have writ to detect your corruptions, is, in my judgement, very good service; that you may not under your disguise of piety, learning, and purity, longer infect the Nation with that dangerous leaven your books abound with. And if men will still, after such fair warning, make you the *Oracle* of their Divinity, let them blame themselves only if they find the effects of it malignant and perillous.

'Tis like you can write *another Book* (at least *a Postscript*) if you be in the humor, to confute all we say; and that you'l call what I say to you, *Quaker-like oratory and obtestations*, and that 'tis in *hypocrisie* (as you tell Mr. *Hutchinson*, though you boldly assume a prerogative, that belongs not to you, of *judging the heart*) and 'tis probable you'l still *out-face* Mr. *Danvers* his *large Demonstrations*, with *Postscripts* containing *general exclamations* and *dilutes*, and belike you think your *ipse dixit* is of as uncontroll'd authority as that of *Pythagoras* --- But Sir, 'tis my present intention to give you leave to talk, till you talk your self quiet: *for there's no gaping against an Oven.*

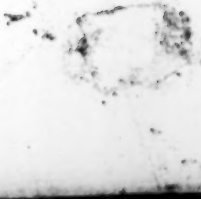
Yet I can (if you will but hear it) cure your pretended ignorance, why people talk *of your averseness to martyrdom.* And 'tis not (as you would insinuate) *because we judge all persons graceless, that are not Martyred*, (for so we judge them not) *nor that you may be capable enough of our good opinion though unmartyred*; nor do we *mock at Paul for being let down by the wall in a Basket; nor at our blessed Saviours withdrawing into Egipt, into the Wilderness, or* Galilee; which you would fain make examples in your case -- But Sir, it is because you have given too large an experience, that you can conform to whatever *mode* of worship is *uppermost* in the Nation, at least so far, as to stave off suffering. And that you are furnisht with words to such a degree, as to *out-face* all the world, that they must take you as their *exemplar* in Religion. That when formerly you said, *the English Episcopacy was a government that gratified the Devil, you upbraidingly told them, all blasphemers, and haters of Godlyness, voted for them, Disp. prof.* p. 17. And now on the other hand you can change your note, and tell such as conscientiously dissent from that way

you

you *branded* so *dreadfully*, that they are *ignorant, peevish Church-dividers, sectaries, and what not?* And what security can you give, but if *Popery* should come (as we hope it never shall) to have the upper hand, you would cry up that too, and proclaime all dissenters from it, as deserving the same *epithetes?* Your prasing the *Jesuites* for their industry in converting the *Americans* from their *Heathen* to a *Romish* Idolatry, *Review.* p. 55. That *Popish leaven* wherewith you mix the most cardinal Protestant Doctrines; your bold arguings *against the Divine & self-evidencing light of the holy Scriptures*, &c. bespeak *a latitude* in you *capable* enough of such a *transformation*. And though the examples you mention are a sufficient plea for avoiding a persecution so Circumstanced as *Christs* and *Pauls* were; yet where do you find, that they *procured others to supply their Rooms*, viz. to suffer as proxies for them? If you can produce that, you do something towards your vindication.

Tho. Delaune

FINIS.



POSTSCRIPT:

In Answer to

Mr. Walker's *Modeſt Plea*, &c.

MR. *Walker*'s *Modeſt Plea for Infant Baptiſm* coming to hand, whilſt thoſe Papers were delay'd at the Preſs, I thought fit to ſay ſomething to it; yet ſhall obſerve my wonted *brevity*: and the rather becauſe his Arguments (as he ſays, p. 425.) *are moſtly thoſe that were uſed by* Dr. Taylor, *and* Dr. Hammond, *now fitted by him for vulgar capacity.* As for Dr. *Taylor*, whether we reſpect the *Authority* of the Perſon, or the *ſtrength* of his Reaſoning, let his *Liberty of Prophecy* determine, whether he has not given *Pædobaptiſm* ſuch a *wound*, as neither he himſelf, nor any other of that perſwaſion, (no not Dr. *Hammond* himſelf) were, or ever will be, able to cure. So that whatever he urged againſt us *afterwards*, (which was but very *faint* too) is upon record ſubſtantially *confuted* by his own pen. As to Dr. *Hammond*'s Arguments, they are largely and learnedly refelled by Mr. *Tombs*, in the later *Sections* of the *ſecond* and *third* part of his *Review*, which Mr. *Walker* ſhould have taken notice of; and to which the *enquiring Reader* is now *referred*.

As to the *ſtile* and *manner* of Mr. *Walker*'s writing againſt us, I own it to be indeed, for the moſt part, *modeſt* and *ſober*, having not given himſelf the liberty of ſuch an *unfavoury treatment*, and *unchriſtian Reflections*, as is almoſt the *common language* of our other *Antagoniſts*; And ground for his to fairly treating us, in the beginnin Preface, [viz. *as lying under the ſtrongeſt preju diſſenters from the Church of* England, *becauſe ingly fair pleas, from Scripture, and Eccleſiaſ few of our fellow diſſenters can paral more favour and kindneſs to be treat neſs and clearneſs ought our m*

candid and ingenuous

As to the *matter* of his Book, it is confeſs'd, his labour in quoting ſo many *Greek* and *Latine* Authorities, has not been *ſmall*; (And Mr. *Danvers* before him gave through every Century a collection of their *real*, as *pretended* Authorities:) And I confeſs freely, that he hath *much more* to pretend from *Antiquity*, then thoſe have who aſſert Infant Baptiſm from a *federal right*, a *Medium* not to be found among the Fathers, nor in the world (as I can find) till about *Zuinglius* his time in the 16*th. Century*. For all the Fathers that held the Baptiſm of Infants, for theſe laſt 1200 years it has been in the world, have aſſerted it [and *Voſſius* himſelf ſays, that *it was the mind of the Catholick Church, Magnus eſt (antiquitatis) conſenſus, quod ---- Infantes per baptiſmum vitæ ac felicitatis æternæ participes fiant*, p. 594.] from its *neceſſity* to *ſalvation*. Which *diſmal* opinion growing common, that *none without baptiſm could be ſaved*, from *John* 3. 5. miſ-underſtood; and the *Intereſt* of their Childrens *ſalvation*, having ſo near an *influence* and *impreſſion* upon them, cauſed them to admit a concluſion of ſo great *moment* and concernment, upon very *eaſie* and *infirm* conſiderations. And hence came the practice to give them, as *Baptiſm*, ſo the *Lords Supper*, for 600 years together, from its *neceſſity alſo to ſalvation*, as they inferred it (and indeed with as much reaſon as the other) from *John* 6. 53.

By way of *premiſe*, and to prevent Repetition, I ſhall conſider how far the *practice* of *Antiquity* (ſo much lean'd upon by Mr. *Walker* and others) is obliging to us. and of what *weight* their Teſtimonies ought to be, in *deciding* this Controverſie. And I ſhall lay this down for a principle, which no man I preſume will deny, ---- *That Proofs ought to be fetcht from ſuch things as are confeſs'd and acknowledged by our adverſary whom we endeavour to convince, otherwiſe we ſhall never be able to move him, or make him quit his former opinion.* And therefore no proof from the *Fathers*, to prove a matter of *right*, is valid againſt us, becauſe we own not their *Authority*. To many indeed, that's a great argu-
[illegible] *baptizing of Infants*, but to us (as I ſaid) ſuch
[illegible] are ſo far from being of the *firſt magnitude*,
[illegible] *collateral*, being as often brought for the
[illegible] as truth.
[illegible] ſtituted as a Rule, or Standard to try
[illegible] *certain and undoubted*, and muſt
carry

carry with it, a ſufficient authority to ſatisfie the underſtanding, which neither can, nor indeed ought to believe any thing in point of Religion, (as the excellent *Daille* at large evinces) but what it knows to be *certainly* true. It is certain that in the proof of an *Hypotheſis*, to *begin* with the Fathers and humane Authority, is to invert the natural order of things; we ought firſt to have recourſe to the *Scriptures* of truth, that we may be aſſured, that the thing *is*, or ought to *be*, before we make enquiry whether it hath been in the reſpective ages believed or not. For to what purpoſe is it to find that the Ancients believed it, unleſs we find withall in their writings, ſome reaſon of this their belief? and what harm is it to us to be ignorant, whether Antiquity believed it, or not, ſo long as we know that the thing is? *Quod Sacris Scripturis traditum non eſt, non ſine peccato inquiritur, ſive periculo ignoratur*, ſays *Bullinger*.

The greateſt admirers of the Fathers confeſs, that though they erre little in matter of *right*, yet are often out, and have their failings in matter of *fact*, becauſe *right* is an univerſal thing, every way uniform, and all of one ſort, whereas matter of *fact* is a thing which is mixt, and as it were enchas'd with divers particular circumſtances, which may eaſily eſcape the obſervation and knowledge of (or at leaſt be not ſo rightly underſtood by) the moſt clear and piercing wits. Now the condition of the Churches belief in every particular age, is matter of *fact*, and not *right*, and a point of *Hiſtory*, not an Article of Faith. He that will not examine the *Reaſons*, as well as the *Opinions* of men, (though of never ſo *venerable* names) may be ſoon led into a *labyrinth* of error. How conſonant to Reaſon is it, that we ſhould alledge, not the *Names* of Books, but the *Reaſons*, and take notice not of the *quality* of their Authors, but of the *ſolidity* of their proofs, ſo to reduce the diſpute from *perſons* to *things*, according to that memorable ſaying of *Ferom*, Ep. 15. *Non juxta Pytagoræ Diſcipulos, præjudicata doctoris opinio, ſed doctrinæ ratio ponderanda eſt.*

What is urged here is to reduce Controverſies to be tried before the *right bar*, viz. the *Scriptures*, ſince that alone is of ſo ſacred and undoubted authority as to oblige our belief, to whatever is found there; and againſt which no objections lie, the Lord having by his gracious providence preſerved them in the Church from the injuries of time, ignorance, and

fraud, from the beginning hitherto. They have been kept with much *greater* care, then any other Books, transſlated into *all Languages*, retained both by *Orthodox* and *Hereticks*, diligently obſerving each other, ſo that there could not poſſibly happen any remarkable alteration in them, but that preſently the whole world would have exclaimed againſt it; whereas (as learned *Daille* truly ſays) much of the writings that go under the names of the Fathers, are not truly *ſuch*, and that the Hereticks vented their conceits under thoſe eminent names, to gain them *repute*; And that their legitimate pieces are wonderfully *corrupted* and *obſcure*, (and ſuch are not proper for the deciſion of Controverſies) and incumbred with Rhetorical *flouriſhes*, and Logical *ſubtilties*; and that they have *erred* in divers points of Religion, and *contradicted* one another in matters of *great importance*. So that in this caſe we are to take the courſe that's obſerved in all Sciences whatſoever; we are to prove the truth we propoſe by ſuch *maximes* as are acknowledg'd and allow'd, making good that which is *doubtfull*, by that which is *certain*; and clearing that which is *obſcure*, by that which is *evident*. The Word of God is our *Common Book*, let us ſearch into it, for that upon which we may ground our own belief, and by which we may overthrow error;--- *Regula eſt menſura ſui & obliqui*. The Scripture ſufficiently delivers us the *poſitive truth*, which is enough; for as whatſoever rightly followeth thereupon, is true: ſo whatſoever claſheth with, or contradicteth the ſame, is falſe. No Science gives us any certain account of *Negative Propoſitions*, for as much as to go about to number them all, would be both an *infinite*, and alſo an *unprofitable*, *uſeleſs* piece of work: Therefore ſuch as go about to eſtabliſh an opinion, becauſe not *expreſly* forbidden in Scripture, (as Mr *Walker* ſeems to do. p. 218. whoſe words are, *Never ſtand hunting for a Scripture for it, ſo long as there is no Scripture againſt it*) do not conſider that they undermine the *ſecureſt* ground we ſtand upon, againſt the invaders of Religion: For by that argument (as Dr *Owen* well ſays) *ten thouſand things may be made lawfull*, there being no expreſs Scripture forbidding the upſtatt *inventions*, and *impoſtures* of Seducers by name and circumſtance. And what a croud of ſuch corruptions have crept into the worſhip of God, under this pretext, in times of Superſtition, under the Antichriſtian ſervitude!

All

All the uſe we can make of *Antiquity* is, either in matter of *fact*, (*viz.* whether ſuch an opinion *was in being in their time*) or matter of *right*, (*viz.* whether it *ought to be ſo*;) For this later, no ſober perſon will take any of the Antients to be competent Judges, for that were to *ſlight* the Word of God, and beſtow the *prerogative* that belongs to it upon *frail man*, which the *Fathers* themſelves durſt not *uſurp*. Therefore it reſts that we can make no further uſe of them, then to witneſs matter of *fact*. And though we find them avouch a matter of *fact*, yet that proves not that the thing is lawfull. As for inſtance; we find *Cyprian*, the earlieſt pretended Patron of *Pædobaptiſm* in the 3*d*. *Century*, (if that Epiſtle to *Fidus* be a legitimate piece of his) make mention of *Infant Baptiſm*; and if that proves the *lawfulneſs* of that practice, it will alſo prove the lawfulneſs of *Infants* receiving the *Lords Supper*, becauſe the ſame *Cyprian* aſſerts it to be *neceſſary* for them in order to their *Salvation*, lib. 3. teſt. ad *Quir.* c. 25. And *Maldonate* affirms, in Joan. 6. num. 116. that this opinion of *Auguſtine*'s and *Innocent* the *firſt*'s prevail'd in the Church about 600 years; ---- *que* (*ſcil. ſententia* Auguſtini & Innocentii *primi*) *ſexcentos circiter annos vigait in Eccleſia, Euchariſtiam etiam Infantibus fuiſſe neceſſariam*. Therefore that practice of *Infant Communion* being as gray-headed as their *Baptiſm*, deſerves equal veneration with it.

It appears by this, that it is worth enquiry upon what grounds thoſe alledged Patrons of *Pædobaptiſm* went, for if they have erred in the *Reaſon* of the foundation, it will be eaſily believed they did alſo in the *building*.

Cyprian held Baptiſm *ſimply neceſſary to ſalvation*, lib. 2. Ep. 8. ad *Fidum*. So *ſevom* contra *Pelag.* and *Auſtin* l. 1. de peccat mor. & remiſſ. *Si ergo* (*ait*) *ut tot, & tanta divina teſtimonia concinunt, nec ſalus, nec vita æterna, ſine baptiſmo, & corpore & ſanguine Domini cuiquam ſpectanda, fruſtra ſine his promittitur parvulis*. That is, *Therefore if ſo many, and ſo conſiderable divine teſtimonies agree, that none muſt expect ſalvation, nor life everlaſting, without Baptiſm and the body and bloud of the Lord, without theſe it* (*ſalvation*) *is vainly promiſed to little ones*. This was the *univerſal* ground and motive of the Fathers that aſſert Infant Baptiſm for many hundred years. And as for their warrant, 'tis certain they built their practice upon *Tradition not written*, being no more

more able then other men to find a word of Institutio for it in Scripture, where it is not. 'Tis true, that word (*Tradition*) is general, signifying all Doctrines *written or unwritten*, 2 *Thess.* 2. 15. But 'twas by the Fathers, as 'tis now, accommodated to signifie a Doctrine *not written*, yet supposed to be *Apostolical*, which, if allowed to every pretender, would bring miserable confusion into Religion, and soon metamorphose it into an adulterated Form of *humane Invention*, *Mat.* 15. 9. & 10. 16. *Act.* 5, 19. *Gal.* 1. 9.

Now all those Fathers that practised *Pædobaptism* as an Apostolical practice not written, as most have indeed done, that being their best plea, are justly to be reputed *ours*, and *of our side*, for they judge it *not* from Scripture, therefore fetch its rise from *Tradition*, which because it cannot bear the weight of an Institution, the whole *building* is to fall; for by flying for refuge to *Tradition*, they do with us affirm, that there is *no better* ground for Infant Baptism then *humane Tradition*, which is indeed *none at all*. And thus all the *Testimony* and *Authority* of these Fathers becomes *ours*. There hath been (we own) such a thing as the Traditions of Christ and the Apostles, which are of the highest and greatest authority, but they were such things as afterwards were committed to *writing* by the *Evangelists* and *Apostles*; other Traditions we avow *none*, but esteem them *Apocryphal*. So that it follows (as I said) that such as avouch Infant Baptism from *Tradition*, acknowledge in so doing, that there is no better authority for it, and so conclude with us that it hath not the *Scripture for its foundation*. And so those that give it to Infants as *simply necessary to Salvation*, will be of no authority against us, nor of any credit to their cause, because the *building must be level'd according to the foundation*, and that being false, they are necessitated to the *mistake* of their *building*. And if there were any force in these authorities for Infant Baptism, why should it not *regulate* our practice in the other Sacrament, which was as anciently given to Infants as the other, (and says Dr. *Taylor* p 231. *they were honest that understood the obligation to be parallel*) and in some places to this day, as *Brerewood* in his learned Enquiries affirms; *viz.* by the *Jacobites*, Christians so called in great numbers in *Syria*, *Cyprus*, *Mesopotamia*, *Babylon*, *Palestine*, so by the *Habassines* inhabiting *Ethiopia*, and the *Armenians*, &c. so that if *Antiquity* be our guide, it will lead

lead us to administer the *Supper* as well as *Baptism* to Infants, and if it *fail* in the *one*, 'tis to be *suspected* in the *other*. I see not why the Supper should be a *greater mystery* then the other, or the ceremony more *significant*, or that the Duty of *examining* should need more of the use of *Reason*, then *believing*, *repenting*, and *confessing* our sins; 'tis as *natural* and *proper* to Infancy to be *nourish'd*, as to be *born*, therefore as capable of the ceremony of their *nourishment*, as of their *birth*, and so of *one* as well as the *other* Sacrament.

I am the longer upon this *point*, because it will much shorten what follows, and to shew how *unreasonable* the *immoderate veneration* of Antiquity is, which hath well nigh *undone the world*, and justled the simple and primitive purity of *Religion* almost out of doors; and to reduce men to the testimony of the Word of God *alone*, in the decision of Controversies. The use we make of *Antiquity* is, not from any *force* we apprehend in such Reasonings to establish the truth we contend for; but barely by way of *Illustration*, and as an *argumentum ad hominem* only, as the Apostle *Paul* cited the *Cretan* Poet *Epimenides* to *Tit.* 1. 12. Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί; to prove what a censure their own *Poets* pass'd upon the *Cretans*: And to shew that our Adversaries have no such advantage over us in the matter of Antiquity, as they vainly *fancy*; it being unanswerably made out by Mr. *Danvers*, Mr. *Tombs*, and others, that the Antiquity of the *three first Centuries*, as well as the *Scripture text*, is *expressly* for us. And of all Antiquity, we are most especially to regard those first Centuries, it being the ordinary *course* of things to *contract corruptions more or less, according as they are more or less removed from their first Institutions*. And more then so, that the truth we own has been eminently witnessed unto by some *People* and *Churches* all along, yea by the very mouths of our adversaries; for whilst by *Canons* and *Curses* they labour to establish Infant Baptism, to warrant which if they had conceiv'd there were any *Scripture ground*, that would be *needless*; for as Mr. *Wills* well says, *Inf. Bapt.* p 106. *That which prevails by force of a greater, needs not be assisted by a weaker Authority.* Therefore they (having no Scripture to bottom it upon) employed both their *Authority* and ablest *Pens* to perswade the world that it was *absolutely necessary*, that so it might the easilier

easil'er be received. And thereby they declare, that it was from time to time witnessed against, otherwise their labour was idly spent, in making such a doe to establish a practice that none opposed. So that as Mr. *Danvers* well notes, Rep. p. 70. *these Canons being made upon occasion of those that deny'd Infant Baptism, we have our witnesses through all ages to testifie that our practice is no novelty.* And if *Tertullian's* opposing Infant Baptism, be brought as an *evidence* that it was then in the world, (as Mr. *Walker* says, p. 281.) then certainly we ought to have the like freedom of concluding, that if those Councils produced against us, bent their Authority to establish Infant Baptism, it is an evident proof that it was *opposed* all along, and so had no quiet being in the world.

Certainly the testimonies of *Strabo* (who lived about 837 years ago) and *Vives, that no other but adult baptism was practised of old*, as cited by *Vossius*, Thes. Theol p. 425. are not to be *slighted*, however *Strabo*, or the *Scribe*, mistook the year of *Augustine's* age. And in the midst of Papal darkness, about 400 or 500 years ago we find *Bernard* complaining thus of the *Puritans* (so called) of his time; *Invident nos quod baptizamus Infantes, quod oramus pro mortuis, quod Sanctorum suffragia postulamus*, &c *They deride us because we baptize Infants, and pray for the Dead, and desire the intercession of Saints. Serm. 66. in Cantic.* And *Vossius* tells us, that *Tertullian* and *Nazianzen* were of the judgment of *Strabo*, and would have Infant Baptism deferred, (*nisi periculum* (*mortis*) *urgeat*,) and pray what should cause those great *Doctors* to oppose the Baptism of such Infants as were likely to live, if the Universal Church were of a contrary mind? Indeed *Vossius* says it was only their *private opinion*, but that's more then he is able to *demonstrate* from any of their *Contemporaries*; therefore his word for it, is but an *ipse dixit*, which must not stand against his plain demonstration of the other.

Mr. *Walker* in his Preface reckons 19 *particular Reasons* 'why in ancient times *adult* Baptism, and 4 why *Infant* 'Baptism was deferred, therefore concludes that because 'those Reasons are different from ours, our plea from An'tiquity cannot serve our *Hypothesis*

Answ. I might here with greater equity retort this consideration upon *Pædobaptism*, as held by many Protestants, and

and say, that whereas we find the Antiquity that held up that practice, did it from such *rotten, anti-evangelical*, and *exploded* notions, (*viz.* the conceit of its absolute necessity to salvation, *&c.*) as most of our Protestants durst not own, (though I fear such writers as Mr. *Walker* border too near upon them) but do hold up the practice from another pretence, *viz.* that *imaginary Covenant* they dream, to have been made with believers and their *carnal* seed; therefore our present Pædobaptists retaining only the *practice*, not the *ground* of Antiquity, cannot without a manifest *breach of modesty* claim Antiquity for their *Hypothesis*, or against ours. But,

2. We are not much concern'd to spend time in disproof of this matter, since every rational man will allow, that (though we should take all this for granted, yet) the erroneous apprehensions of *some* persons, and their practices consequent thereto, and that too no higher then the *4th. Century*, is no sufficient argument to prove that the generality of those primitive Christians, that lived in the precedent Centuries, which we challenge to be for our practice, delay'd their own, or their Childrens Baptism, from those particulars enumerated and no other; for all that delay'd their own or Childrens Baptism, upon the true and proper ground, *viz.* the want of *Faith* and *Repentance*, came not justly under reproof; (and that I presume is the reason, why they have had none) therefore there is a stronger probability that the writers of those times, judged that ground of delay (*viz.* if in a state of unbelief) legitimate, and so had no occasion to mention it.

3. 'Tis no strange thing, even in our day, that persons out of such *undue* and *unwarrantable* grounds as mentioned, delay their submission to the way and Ordinances of *Christ*, and I am perswaded that a great many, that are throughly enlightned, do yet at this time of light stifle Conscience, and for the Reasons mentioned in Mr. *Walker's* 2, 3, 6, 14, and 19th. particulars, slight and neglect the pure worship of God, and satisfie themselves in a posture of worship quite foreign from what the Lord has prescribed. For where a mode of Religion is establish'd by a *Law*, and where *profits, preferments, safety*, &c. are the baits of its professors, no wonder that men (*carnally minded*) follow it, and neglect that Saviour *whose kingdom is not of this world*. Does it

therefore follow by any rational way of *deduction*, that because a great many do so, therefore none do the contrary that because many deferred their Baptism for love of the world, therefore none deferred it because unqualified subjects, *viz.* unbelievers? --- therefore how can this enumeration hurt us?

4 Besides, of Mr. *Walker*'s witnesses *Tertullian* is the eldest, who lived in the 3d Century; *Nazianzen* and *Basil* flourished in the 4th. and *Chrysostom* in the 5th. Century. Of these *Tertullian* being the earliest, and therefore worth more then all the rest, expresly opposes Infant Baptism from *the same ground* we do; -- *Let them come* (says he) *while they learn*; --- *let them be made Christians* (that is, baptized) *when they can know Christ*; --- *veniant dum discunt*; --- *fiant Christiani quum Christum nosse potuerint*, Tert. de bapt. p. 264. So that this witness is *expresly* for us, (though Mr. *Walker* was pleased to forget this ground of delay (in the right latitude) in his large *induction*, though from so considerable a witness) the rest we regard not. We grant that in the *following* Centuries, *Infant Baptism* as well as *Infant Communion*, and *other corruptions*, grew to be more generally practised, which about the 3d. Century were obscurely creeping in, therefore the witnesses produced against us, of those times, if to prove a matter of *fact*, *viz.* that Infant Baptism was *then* in the world, are very *needless*, for we *confess it*; *viz.* first as being only practised in peril of death, to save their dying souls, as other sick and dying persons; afterwards upon all Infants, as enjoyn'd by the Councils, to take away Original sin, Regenerate and save them: If to prove *de jure* that it ought to be so, we reject their authority, as unfit Judges to determine our Controversies, being frail men, lyable to error and corruption.

As to those 4 particulars concerning the delay of Infant Baptism, for which he says *Nazianzen* reproves the deferrers, if it were so, it does not hinder but that there might be other Reasons for their delay: for *Nazianzen* himself was against the Baptism of Infants till they could Answer for themselves, except in case of *urgent peril of death*, εἴπερ τις ἐπειγοι κίνδυνος, Orat. 40 p. 658 the good man being infected with that superstitious conceit, that Baptism was *simply necessary to salvation*. So that this witness contributes nothing of disservice to our *Hypothesis*, nor of advantage to our adversaries.

The

The Text whereon Mr. *Walker* grounds his diſcourſe is *Luke* 18. 16. *Suffer little children to come unto me*, &c. from whence he infers, *that little children are to be ſuffered to come unto Chriſt, and ought not to be forbidden coming unto him*; which I confeſs is a ſound concluſion. And be it noted by the way, that Dr. *Hammond* ſays the Arguments from this Text are *imperfect ways of probation*, ſect. 23. of his Reſol. to 6 *Queries* about *Infant Bapt.* whoſe word ſhould do much with Mr. *Walker*. He that would evince that this Text is a ſufficient foundation for the fabrick of *Pædobaptiſm*, ſhould have proved, that there is *no other way* of coming unto Chriſt but *by Baptiſm*; or that Chriſt, or his Diſciples, *actually baptized* theſe children; or that the *bleſſing* in the Text is *baptizing*. 'Tis true, we have an *ipſe dixit* from Mr. *W.* p. 19. that *there can be no other way of their coming to Chriſt, but by Baptiſm*; but he cannot blame us if we rely not upon his authority in ſo material a point.

Now if thoſe things be not clearly demonſtrated, no certain conſequence will flow from this Text, that Infants ought to be baptized; and if it will not certainly follow, what rational man dares build his belief upon a foundation ſo *uncertain*, and that in oppoſition both to that plain precept and example we have for adult baptiſm. But this is ſo far from certainty, that there is not the leaſt ſhew of probability that our Saviour did (or intended to) baptize them. That *Chriſt* hath no other way to bring Infants to himſelf, but by *Baptiſm*, is a ſpeech too harſh, if not bordering upon blaſphemy; therefore Mr. *Walker* ſhould recall what he ſays that is liable to ſuch an Interpretation: for if it were ſo, then doubtleſs our Saviour would have ordered thoſe children to be baptized, for whoſe approach unto him he was pleaſed to expreſs ſo much willingneſs. So that as Dr. *Taylor* notes very pertinently, p. 230. *Lib. Proph.* we 'may ſay, that from the action of Chriſts bleſſing Infants, 'to infer that they were baptized, proves nothing ſo much, 'as that there is a *want* of better arguments; for the Con'cluſion would with more probability be derived thus: '*Chriſt* bleſſed children, and ſo diſmiſſed them, but bapti'zed them not; therefore Infants are *not* to be baptized. 'That *Chriſt* did not baptize them, is an argument ſufficient, 'that he hath *other* ways of bringing them to *Heaven* then 'by Baptiſm. Many thouſand ways there are by which *God*

'can bring any reasonable soul to him, but nothing is more 'unreasonable, then because he hath tyed all men of years 'and discretion to this way, therefore we of our own heads, 'shall carry Infants to him that way without his direction: 'the conceit is poor and low, and the action consequent to 'it, bold and venturous; let him do what he pleases with 'Infants, we must not.

'Tis a most rational conjecture, that if it had been the practice of that time to baptize *Infants*, as well as the *adult*, and that they had been the *true*, *lawful*, and *wonted* subjects of Baptism, the *Disciples* could not be so *ignorant* of, and *contradictory* to their own *known custom*, as to *forbid* them, or *reprove* their forwardness, but would have rather *encouraged* them. But this *circumstance* discovers that *Pædobaptism* was then none of the Disciples *employment*; the ground of whose rebuke to those that brought the children (doubtless) was their unwillingness to have Christ *too much prist*, and so they reproved *others* when they throng'd so fast upon him, that they had no *leasure so much as to eat bread*.

Besides, in the 14th. verse we have the *end* noted, for which these children were brought to Christ, viz. *that he would touch them*, (and that doubtless) in order to their *cure from bodily infirmities*, which are as incident to *Infants* as *Men*; which is very *probable*, if you compare this passage as it is in *Mat.* 19. 14. with the 2d. verse, where 'tis said, that he *healed great multitudes*. And *Luke* says, that they brought little children *also*, which term [*also*] shews that others were brought too, because they heard that *vertue went out of him*, and *that as many as touched him, were perfectly made whole*, Mat. 14. 36.

If we pass by without any opposition what Mr. *Walker* says in the 1, 2, 3 Chapters, it cannot hurt the cause we maintain; for we are willing to bring our children to *Christ*, as far as we are able, and he hath prescribed; to *resign* them up to him, and *dedicate* them to his service, to *pray* for them, *instruct* them in the Faith, and in a word to *bring them up in the nurture and admonition of the Lord*; we cannot bring them unto *Christ*, who is now in Heaven, by way of *personal* approach, (as the *Infants* in the *Text* were brought) therefore we know no other way to *bring* them unto him, but by *teaching* them as soon as they are able to

learn,

learn, what it is to *fear him*, *love him*, *believe in him*, and *obey* his Laws. So that we agree with Mr. *Walker*, that we ought not *to forbid our children to come unto Christ*, but to *contribute* our *endeavours* to their *early* conversion, they having, in common with the *rest* of mankind, gracious *Invitations* to come to his *Mercy seat*, *Mat.* 11. 28. *Rev.* 22. 17. *Isa.* 55. 1. *&c.* But to prove that *Christ* appointed the *manner* of their coming to him to be *by Baptism*, in any part of his word, (*hic labor, hoc opus*) is the τὸ ἔργον of this *dispute*.

P. 13. Mr. *Walker* tells us, *the phrase may be taken figuratively, so notes a becoming or being made a Disciple unto Christ*, *Mat.* 11. 28, 29. This is granted, but then the great doubt remains still, whether Infant Baptism singly considered, (I mean without the qualifications requisite in the baptized, which are *Faith and Repentance*, as the *Church Catechism* informs us) be of such *efficacy* as to make one a *Disciple*? Mr. *Walker* p. 17. holds the *affirmative*, his words are, *Our children are made Disciples to Christ, by being baptized in the name and with the baptism of Christ.* And p. 19 *where either of these is*, (viz. *baptizing or teaching*) *there a person may become, or be made a Disciple, though not so compleat and perfect, as where there is both.*

Answ. To affirm (as Mr. *Walker* does) that Baptism *makes one a Disciple*, is to contradict *all* the experience in the world; For, if we respect the signification of the word in its proper and genuine notion, (it being μαθητὴς, *discipulus*, of μανθάνω, *disco*, and that of the root למד *didicit*) it signifies a *Scholar*, or one that *learns of another*, which necessarily implys a just *aptness* and *activity* of *Organs*, *inward* and *outward*, which all Infants want; therefore, what can they learn by Baptism, who want the exercises of understanding, and in whom Reason is (as it were an *embrio*) not yet come to a capacity of *acting*? And if we use the word according to the constant *Scripture acceptation* of it, 'tis certain, that though *discipling*, and *baptizing*, go together in the *adult*, the term is no where apply'd to Infants, but always to such as learnt the Doctrine of Christ, who says, *Mat.* 11. 29. μαθετε ἀπ' ἐμοῦ, *learn of me*, &c. And *Luk.* 6. 40. we have the term (μαθητὴς) which is a *Relation*, in the same proposition with its *correlate* (διδάσκαλος, a *Doctor*, or *Teacher*.) And Reason teacheth us, that where

where there is *Discipleship*, there must of necessity be *Mastership* or *Doctorship*, according to that Rule in Logick, *Relata sunt simul naturâ, (nempe quatenus relata)* that is, *Relations* (as they are such) *are together in Nature*; for though the *Father* be *before* the *Child*, yet he is not a *Father* till he has a *Child*; nor can one be a *Master*, or *Doctor*, before he *teaches*, nor a *Scholar* or *Disciple*, before he *learns*. So that Baptism having no such efficacy in it self, nor any such vertue conferr'd upon it by any word of God, as to make one a Scholar or Disciple of *Christ* by the bare action, we may safely conclude that Disciples are made so by *teaching*, not by baptizing; which is further evidenced from *John* 4. 1: μαθητὰς ποιεῖ καὶ βαπτίζει, &c *Jesus made and baptized more Disciples*, &c. where note that it is not said, made *or* baptized, for then the Greek should be, μαθητὰς ποιεῖ ἢ βαπτίζει, but 'tis a *Conjunction copulative*, (καὶ) denoting *two distinct actions*, viz. *discipling*, and *baptizing*. And hence it will undeniably follow, that it was the method of our Lord Jesus, to make Disciples *first* by *teaching*, and *then baptize* them. And certainly there can be no *error* in following so *blessed* a pattern.

And what *warrant* Mr. *Walker* has to wrest this word out of the signification the *Holy Ghost* constantly puts upon it, to countenance such a Discipleship as is no better then a meer conceit, *(or ens rationis)* is more then I can imagine. These Scriptures *John* 6. 45. 1 *Cor.* 4. 6. *Phil.* 4. 11. *John* 7. 15. deserve consideration. So that I cannot see any ground to conclude, that this Text is *such a clear Scripture ground* for Infant Baptism, as Mr. *Walker* conceits it is p. 23.

He says p. 24. *That a Consequence from Scripture rightly made, is a ground good enough to bear any weight that can be fairly laid upon it, and as valid to all intents and purposes as if it were express Scripture it self, that being eminently contained in the Scripture, whatever it be that may be fairly drawn from it.*

Answ. Here I shall take occasion to consider, how *far* it may be *safe* to build upon *Consequences* in matters of Religion. And first, it is most certain, that the All-wise God (judging it meet to give us that great and gracious gift of his Word, to be *a lamp unto our feet, and a light unto our path*, Psal. 119. 105.) would not give us an imperfect or obscure

obſcure Rule of Faith. The Lord is ſo far from leaving us at a loſs, that as, in other caſes, when objects or things to be believed are in their nature very *ſpiritual* and much *remote* from external ſenſe, and the common *road* or ordinary *walks* of the Reaſons or Underſtandings of men, (the *eye of Faith* being dim, wherewith they are to be *apprehended*) he is graciouſly pleaſed to *relieve* the defect of that *viſive faculty*, in *cloathing* thoſe ſpiritual *objects* with as much *external ſenſibility* as well may be, ſo accommodating and attempering the ſpirituality of them unto this eye, that it is *enabled* to behold them more *ſteadily*; thus is the *Death*, *Burial*, and *Reſurrection* of *Chriſt*, our *Union* and *Communion* with him, *Sanctification* and *Forgiveneſs of ſins*, brought down in the Sacramental *Ordinances* of the Goſpel, and accommodated to us as near as their ſpiritual and ſublime natures would permit, by opportunity whereof *Faith* is much refreſhed and encouraged, to *converſe* more frequently with them, and to *meditate* with leſs diſtraction, and more compoſedneſs; as the *Vail* on *Moſes*'s face qualified its *dazling brightneſs*, and reduced the diſproportion of the object to the children of *Iſraels* weak ſenſes, *Deut.* 34. 33. Is it not therefore irrational to imagine, that the Lord, who is ſo ready to *accommodate* his bleſſed *Myſteries* by apt *reſemblances* to our *underſtandings*, ſhould yet deliver us his *Divine Oracles* in ſuch a *Dialect*, as is not to be underſtood without the *ſubtilties* of *Logick*, and the *Criticiſms* of the *Schools*? or that ſuch things as are *neceſſary* to be *believed* and *practiſed*, are left to the *Inferences* and *Conſequential deductions* of men, which are as *different*, as *paſſion*, *prejudice*, *opinion*, or *Intereſt* influences them? Certainly ſuch an *overſight* is not to be chargable upon the eternal *wiſdom* of God, who has in a ſtile full of *gravity*, *ſimplicity* and *plainneſs*, without fraudulent ornaments, accommodated whatſoever is to be believed or practiced to the underſtanding and capacities of men, and that in *expreſs* and *intelligible* terms, which is indeed the τὸ σαφὲς, or *meet accommodation of words into things*. *Non movent, nec perſuadent facræ literæ* (ſays *Picus Mirandula* ad Hermol. Barbar.) *ſed cogunt, agitant, vim inferunt, legis rudia verba, & agreſtia, ſed viva, ſed animata, flammea, aculeata, ad imum ſpiritum penetrantia.* He that with a *diſcurſive* underſtanding conſiders, that the Scriptures in ſetting forth

ſpiritual

spiritual things abounderh with *Metaphors*, *Parables*, and *Similitudes* borrowed from *Earthly* things, and often calling them by the *very* names that *material* or earthly things are called, cannot but arrive at this conclusion, that it is rather to *accommodate* those spiritual matters to our *capacities* and *understandings*, then to *hide* and *obscure* them from us; God conveying the *knowledge* of heavenly things to us, by *preaching* them by their *respective parallels* of earthly things: for as *Burgersdicius* well notes in his *Logick*, l. 1. c. 24. *Oratio Metaphorica est perspicua sensibus, & ad animum affectusque movendos aptissima*; *A Metaphorical Speech is perspicuous to sense, and to work upon the mind and affections most proper.*

I shall readily own, (that the Lord having endued us with *Reason*, that being a *discursive faculty*, which from *apt* and *proper* premisses infers their natural *Consequences*) we are not to slight that blessing, but to make use of it in its proper place, viz. in *Resolving principles by fit Mediums into their Conclusions*. But to be too busie in matters of Gods *positive worship*, (which is as much *out of the reach* of our Reason to define, as it is beyond the power of a blind man to judge of colours, that depending meerly upon *Gods Institution*, and for which we have his *plain prescriptions* before us) and boldly obtruding such Consequences in reference thereto, as our dim faculty of ratiocination shall suggest, is to offer *strange fire* at his Altar, and shew our selves rather *bold Interpreters*, then *obeyers* of his Law. *Ratio est potentia Discursiva à principiis ad Conclusiones, sed non habet in se principia illarum rerum quæ fide apprehenduntur*; *impudenter itaque conclusiones ædificat super arenam opinionum suarum, cum sua principia quæ sunt vera in ordine Naturæ, opponit principiis Theologicis, quæ sunt longè supra Naturam.* God has layn down the Rules of worship *plainly* and *openly*; And as *Wollebius* says, p. 7. Comp. Theol. *Etsi quibusdam locis obscurior sit, aliis tamen se explicat, & primarios Religionis articulos perspicuè tradit*; Though in some places it may be (seemingly) *obscure*, yet in other places it expounds it self, delivering the prime Articles of Faith very evidently and clearly, 2 Pet. 1. 19, 20, 21. 2 Tim. 3. 15, 16. And *August.* de doctr. Christ. l. 3. c. 26. tells us, that *one place of Scripture must be expounded by another*; *locum unum sacræ Scripturæ per alium ejusdem Scripturæ clariorem facere*

facere ist optima interpretatio. So that if the *prime* Articles of *Faith*, and *practical Duties* be evidently and perspicuously laid down and delivered in the Scriptures, (as indeed they are) what necessity is there to have recourse to such *far fetch'd* and *extorted* Consequences, as are usually calculated to countenance some beloved error, for the sake of which, the Text is so tormented and rackt by the Critical Wits of our age, that there is scarce any *Sect* but pretend patronage from it, though the Conclusions they squeeze are no more to be found in the premisses, (unless by that *wretched art of Sophistry*) then a *Dolphin* in the *Woods*. note

It is to be bewail'd what conviction proof men are, even in so plain a case; has not common (and wofull) *experience* taught us, that when such a liberty of allowing Articles of Faith, and Opinions from pretended Consequences, was most encouraged, that Religion was then *most incumbred* (yea stifled) with the products of such wanton wits as play'd the *Sophisters* with Scripture, and obtruded such *Brats* of their *own begetting*, as legitimate off-springs of the Word, upon the too much *abused* and *credulous* Vulgar, to the misleading of their Souls, and fostering, as well as propagating, Division and Confusion in the Church? whereas of right, *no products of an humane spirit, should be receivable in Evangelical Religion.* Therefore in my opinion 'tis the safest way to be *sober* in a matter of such high concernment, and admit of no *consequence* in point of *faith* or *practice*, that are *obscure, doubtfull*, or *uncertain*, but only such as are *plain*, and to be easily seen by any eye to be the *natural* and *undoubted result* of the *premisses*, and consonant to the general *nature* and *tenour* of the *Gospel.* And Mr. *Wills* his demand, *who shall be Judge to determine which consequences are plain, and which not?* is a captious question, propounded only to make a noise; for the same interrogation lies against all consequences, viz. *who shall Judge, what consequences are rightly deduced, and what not?* which, (when he resolves it for himself) resolves the other also for us. 'Tis certain, that every mans *Reason* and *discretive Judgment*, must in that case be his Judge, no other being invested into that *Supremacy.* 'Tis true, that appears plain to one, which appears not so to another, therefore we are to pray for a discerning and clear *understanding*,

Jam. 1. 17, that we might be eſtabliſh'd in *Evangelical Truths*, without being beholden to the *niceties* of the *Schoolmen*, and their *idle ſpeculations*.

I have inſiſted the longer upon this point, becauſe we are generally charged to deny *all Conſequences* from Scripture, which is falſe; for we grant that after the example of our Lord *Jeſus* and his Apoſtle, *Mat.* 22. 31, 32 *Act.* 13. 33, 34. we may from *plain* and *lawfull* premiſſes, inſer their *neceſſary Concluſion*. The thing we deny is, that ſuch *Sophiſtical, pretended Conſequences*, (not at all countenanced in Scripture Text) as our adverſaries uſe in the management of this Controverſie of Infant Baptiſm againſt us, are of any validity or credit, and ſhould not therefore be uſed.

It may be well called the *Naked Truth*, that (a late *excellent Pen* hath ſo *feelingly* expreſt) 'There is nothing 'has prov'd a greater plague to *Chriſtianity*, then *School-* 'Divinity; where new queſtions, nice diſtinctions, and raſh 'concluſions, are toſs'd up and down like *Tennis-balls*, 'whence proceed cruel bickerings and dangerous Hereſies. 'The firſt Divinity School we read of, was ſet up at *Alexan-* 'dria by *Pantenus*, whence ſprung the *Arrian* Hereſie, which 'ſoon overran all *Chriſtendom*. In the ſubtilty of thoſe 'Schools Hereſie grew *refined*, and with their diſtinctions 'and evaſions quite baffled the plain and ſimple profeſſors 'of the Goſpel. There is no giving way to rational De- 'ductions and humane Argumentations, againſt Faith and 'Scripture. The Primitive *Doctors* converted from Hea- 'theniſm and well skill'd in *Philoſophy, Antiquity, Hiſtory*, 'and *Logick* or *Sophiſtry*, tranſlated thoſe Sciences (falſly 'ſo called) into Chriſtianity, to illuſtrate by their indiſcreet 'zeal, and imbelliſh Chriſtian knowledge by Artificial forms 'and figures, but rather defaced it, *Col.* 2. 8. That the 'Greeks fond of nicetie's, tranſplanted their beloved Rhe- 'torical flowers into Chriſtian Gardens, which prov'd 'indeed *weeds*. *Hæc ille*.

So that the concluſion I ſhall in this particular come to, is, *That we are not under the notion of Conſequence to admit any thing in point of Religion, but what is of ſuch clear and undoubted Scripture demonſtration, as might ſatisfie the Conſcience that it is the Will of God; And that we are to uſe all endeavours to reſcue Chriſtianity from thoſe incumbrances of humane*

humane inventions and Traditions, which the wanton and licentious Schoolmen have mixt with it; and so reduce it to its primitive purity and simplicity, by adhering close to the Word of God, and rejecting all those corrupt glosses, that under the title of explaining, render it indeed more obscure, unintelligible and confounding.

As to Mr. *Walker*'s Arguments from the *benefits of Infant Baptism*, which he says are an *early Consecration* --- being *brought thereby into Covenant* --- *under a Vow* --- *and others cart* --- *united to Christ* --- *made thereby Children of God* --- *heirs of Heaven* --- *partakers of Grace* --- *consigned to a Resurrection* --- *are saved by it* --- *freed from Original sin*, &c. *they are all*, in the notion Mr. *Walker* holds them, *Popish*, and exploded (for the most part) by our *learned Protestants*, as vain and idle conceits. Insomuch that 'tis needless for me to spend time in disproof of that which is so fully done already. For what tendency has this kind of arguing, but to ascribe that vertue to the bare application of an Ordinance, which the Lord never gave to it, and so set up an *Opus Operatum*, which the Protestant Churches vehemently disclaim?

Dr. *Owen* in his *Theologomena*, lib. 6. c. 5. p. 477, &c. has excellently refelled this position, viz. Regeneration by Baptism *ex opere operato*, concluding with this verdict of it; *Nique sanè dogma perniciosius, aut quod peccatorum animis pestilentius venenum propinaret, facilè excogitaret ipse mendaciorum pater. --- That the very Father of lyes could not easily invent a more pernicious opinion, or which might instill a more deadly poison into the hearts of sinners.* And then very amply discovers, *how all are born in sin, being children of wrath by nature; and that Regeneration is effected by the Spirit, through the Word in the hearts of believers according to the New Covenant, and not by these Popish Inventions.*

Of the same Judgment with Dr. *Owen* herein, were our first impugners of Popery the *Waldenses*, in their Treatise of *Antichrist*, writ (as is said) by *Peter Bruys* Anno 1130. P. *Perin.* l. 3. p. 267. So was the famous *Wickliff*, as Mr. *Danvers* demonstrates at large, p. 121, &c. of 2 Reply. And Dr. *Usher* in his State and succession of the Church, Dr. *Taylor* Lib. Proph. p. 242, 243, &c. and in a word the whole stream of modern Doctors. *Calvin*'s words are memorable in inveighing against the mischiefs of this opinion,

Inſtit. l. 4. c. 15. ſect. 20. *Quantum damni invexerit dogma illud male expoſitum, baptiſma eſſe de neceſſitate ſalutis, pauci animadvertunt. Ideoque minus ſibi cavent, nam ubi invaluit opinio, perditos eſſe omnes, quibus aquâ cingi non contingit, noſtra conditio deterior eſt quam veterum populi, quaſi reſtrictior eſſet Dei gratia quam ſub lege, veniſſe enim Chriſtum conſtabitur non ad implendas promiſſiones ſed abolendas, quando promiſſio quæ tunc ante octavam diem, ſaluti conferendæ per ſe erat ſatis efficax, nunc abſque ſigni adminiculo rata non eſſet.* And ſect. 22. ſaith, *Non arceri à regno Cœlorum Infantes quibus à præſenti vita migrare contingit, antequam aqua mergi datum fuerit; atqui jam viſum eſt fieri non levem injuriam Dei fœderi, niſi in eo acquieſcimus, ac ſi per ſe infirmum eſſet, quam ejus efficacitas neque à baptiſmo, neque ab ullis acceſſionibus pendeat,* &c. So *Rogers* in his *Analyſis* of the 39 *Articles*, p 167, 168. tells us in behalf of the Church of *England*, *We condemn the Opinion of the* Ruſſians, *that there is ſuch a neceſſity of Baptiſm, that all that dye without it, are damned.* Reverend Mr. *Perkins* on *Gal* 2. Vol. 2. Edit. 1617. p. 191, &c. tells us, 'That the outward waſhing doth not make 'any man a member of Chriſt, --- that Baptiſm is not of 'abſolute neceſſity, --- that Adoption and Life, begin not 'in Baptiſm, but before, --- that a Sacrament hath not the 'grace of God tyed to it, or ſhut up in it, --- but is an In-'ſtrument to which grace is preſent in the right uſe there-'of; --- that this Doctrine (*viz.* that a Sacrament confers 'grace by the work done) is a fiction of the brain of man, '1 *Pet.* 3 21. --- that Regeneration is a work of Creation, 'therefore it is of God immediately, and not immediately 'from the Sacrament. And much more to this effect, but 'tis too tedious to tranſcribe it, therefore I refer to the Book it ſelf, which notably confutes this conceit.

Yet to add *ex abundanti*, I ſhall cite one more as a witneſs againſt the abſolute neceſſity of Baptiſm; it is Mr. *Wills*, p. 150. *Infant Bapt.* who to give him his due, ſpeaks notably to it; *If Baptiſm* (ſays he) *be of abſolute neceſſity to ſalvation, and that Regeneration is affixt to it, and none can be ſaved without it, then it is in mans power to ſave and to deſtroy; if they will baptize their children, they may ſave them; if they neglect it, damn them, which is horrible abſurdity to conceive.* And in the next page makes out very well, *that Baptiſm is not at all concerned in* John 3. 5. *but*

Regi-

Regeneration; and in so doing proves himself to be more *Orthodox* in that particular, then all his Antiquity for *Pædobaptism*, who all of them expounded that Text of external baptism, though very absurdly. But what need I particularize *a few*, when the whole stream of the Reformed Writers exclaim with one consent against this Doctrine, and bend much of their labours to refell it.

Mr. *Walker* indeed says, as p. 113. *That it hath not any Physical vertue in it self, in the way of a Natural cause to effect Salvation*: But the very Papists say so much, for no man will be so ridiculous as to assert it a *Natural* cause of salvation, and I am certain the Papists say no more, then Mr. *Walker*, when he tells us, *that Baptism saves Infants*, as p. 108. *That it must needs make our Hell the more hot to find our unbaptized children there*, p. 147. *That the baptized are rescued wholy, or in a great measure, from Original sin*, p. 150. *No Baptism, then no Son of God, and then no Heir of his*, p: 153. *No Baptism, no entrance even for Infants into the Kingdom of Heaven*, that is, *ordinarily*, &c. p 154. *None were saved without the Ark; so none, that we are sure of, are saved without Baptism*; --- *What need Infants have of Salvation, the same they have of Baptism for their Salvation*, p. 156. calls an *Unbaptized state a damnable state*, p. 142. with much more to that effect. And pray what's all this but an *Opus Operatum?* or a *tying* the *Grace of God* to the *Sacrament?* I know not that the Papists say any more then Mr *Walker*, p. 113. viz. *that it hath a saving efficacy for such end communicated by God to it*, &c. but I would fain learn of Mr. *Walker*, who made him acquainted with that part of Gods counsel; for I could never yet find it in the Bible, that *Baptism* was dignified with so transcendent an *energy*, as (*in disjunction* from *Faith*, and so 'tis in all Infants) to effect Salvation.

'Tis true, to a qualified subject, *viz.* a penitent Believer, the Lord has made it an Instrument, through which he conveys the saving communications of his Grace; and to such it is necessary (*not absolutè*, but) *necessitate præcepti*, because God commanded it. Yet the want of it, where it may not be had, damns not; though the contempt of it, is a horrible affront to the Divine Majesty, and consequently a dangerous sin. But 'tis not necessary, *necessitate medii*, since salvation, which is the end, may be had without it;

[illegible]t; as in the case of the *Thief upon the Cross*, &c. But to Infants it is no way necessary; (1) tis not so *necessitate præcepti*, because Christ *no where* commanded such to be baptized; nor (2) *necessitate medii*, because Christ *no where* appointed it to be the means of their salvation. We have several passages in Scripture, that give us encouragement of the salvation of dying Infants, through the rich grace and tender mercy of him, who is (we hope) their Redeemer as well as ours. But I have in my Answer to Mr. *Baxter*, p. 16. touched upon this point.

Next Mr. *Walker* in 5 *Chapters* labours to shew, *that children are not incapable of Baptism*; but his Reasons are not convincing to me, nor do I believe they can be so to any, that with an unprejudiced mind, reads our Books; wherein is amply made out, that Infants are not capable subjects of *Baptism*, no more then of other *Church Ordinances*, because they want *Faith and Repentance*, as the *Church Catechism* informs us; and which the same Book tells us, is *required of persons to be baptized*. Neither will the *Sureties profession* for the Child serve the turn, for we find no such practice allow'd of, or so much as mentioned in Scripture. Neither by any Law of God or man, is such a dispensation granted, that a *substitution* of another's Faith, should supply the *defect* of the person to be baptized: Nor does the Child give them any *Commission* to believe for him, nor can they perform, what they promise, which is no less then the performance of the great and principal graces of the New Covenant, viz. *Faith and Repentance*, which are the peculiar gifts of God. But I shall dismiss this particular, referring Mr. *Walker* to Mr. *Tombs* his *Just Reply*, p. 105. Printed 1675. where by way of *Animadversion* on that part of the *Common-Prayer-Book*, he confutes this practice *unanswerably*; And Mr. *Danvers* his Treat. p. 83, 84. and 218, 219, 220. where it is also refelled by substantial, and yet *unanswered*, Reasons.

It is an inconsiderate expression of Mr. *Walker* to say, p. 103 *That in this argument of twisted hairs* (viz from the order of the words *Mat.* 28. 19.) *the greatest strength of these Samsons lyes*: For we do not insist upon the order of the *words only*, but upon the order of the *things also*, as constantly practised. And I challenge any man to produce, that the order of the *things* ever differed from the order

of

of the *words*, or was by any Apostolical practice inverted; or that any person was baptized by them that was not *first taught*. So that having the order of *words* and *things* also for us, and that from a mouth that never spoke an incongruous word, we conceive we deserve no blame in adhering to so plain a rule.

But Mr. *Walker* says, *the order of words is for them, because here is teaching after baptizing*; *and* Matt. 1. 4, 5. *John baptized and preach'd*; *and* μαθητεύσατε *signifying, not teach, but to make another a Disciple*; and so reads a Grammatical Lecture, ending in this, *that unless it be understood, make disciples by baptizing them, and by teaching them, there is a Tautology in the phrase,* — *as Teach all Nations*, &c. — *Teaching them*, &c.

Answ. That Mr. *Walker* hath made choice of a wrong Interpretation, yea such as will be guilty of a *signal absurdity*, will be easily apparent. And 1. I confess the verb μαθητεύω, signifies *discipulate*, or *make disciples*. And if the phrase be admitted to bear that sense Mr. *walker* would have, *viz.* to make *Disciples by baptizing and teaching*, yet Infants will be excluded; because to the making of Disciples these *two* actions are required, viz. *baptizing and teaching*; and Infants are uncapable of the later till they come to years, therefore cannot be *disciples*. But, that (*making Disciples*) and (*baptizing*) are (as hinted already above) two distinct actions, is clear in *John* 4. 1. μαθητὰς ποιεῖ καὶ βαπτίζει, &c. *he maketh and baptizeth more disciples*, &c. you see μαθητὰς ποιεῖ, by the conjunction copulative [καὶ] is set down as a *distinct* work from (βαπτίζει) therefore he did not make them Disciples by *Baptism*, but by something acted towards them *before*. And if this be not understood so, and that μαθητὰς ποιεῖ and βαπτίζει are *Synonima's*, here will be a manifest *Tautology*, for then the words will run, *Jesus baptized, and baptized more* Disciples then *John*.

And I appeal to Mr. *Walker's* Conscience, whether what is express'd *Mat.* 28. 19. by the Participle βαπτίζοντες, may not without any violation of the sense be read *imperatively* by the Verb βαπτίζατε, thus, *Disciple all Nations*, and *baptize them*: and if so, whether μαθητεύσατε and βαπτίζατε would be terms *equipollent*, and so (by consequence) *Tautology*, *viz.* go baptize all Nations, and baptize

tize them, a *gemination* elegant in the *Hebrew*, but superfluous in the *Greek Tongue?* But to clear our own Interpretation, as well as I demonstrate the absurdity of theirs, it is necessary to know, that there is a *general* teaching to acquaint persons with the Gospel, which when once they believe and are baptized, there is a *second teaching* to bring them on towards perfection. You know what a short Confession was required of the *Eunuch*, *Act* 8. 37. *If thou believest with all thy heart* (says *Philip*) *thou mayst*. The profession of which short Creed, qualified him (being by that a Disciple fit) for Baptism. But was there no need (think you) of any further teaching? Yes doubtless, he had need of Instruction in the *practical* Duties of Christianity afterwards. So that the words are thus easily vindicated from *Tautology*, for they run *Paraphrastically* thus; As if *Christ* had said, Go disciple the Nations, that is, (as *Mark* 16. 15. more *plainly* delivered) preach the Gospel to every Creature, and baptize such as are so discipled by your preaching, and when they are admitted into Church Communion, teach them to observe all my Commands. See here (as plain, as if writ with the Sun beams) that the first teaching is, what they should *believe*, and the next teaching is, what they should *do*; Faith being necessary to admit them *into* the Church, and a holy Conversation necessary to keep them *there*. And that this is the genuine meaning and Interpretation, we need no other proof then the Apostles practice pursuant to it, who preach'd *first*, *then* baptized, and *then* taught too. First they gathered Churches by *preaching* and *baptizing*, and then *preach'd* to them so *gathered*; the first preaching for *Conversion*, the other for *Confirmation* and further *Instruction*; a teaching *à priori* in order to Discipleship and Baptism, and a teaching *à posteriori* in order to Perfection. Baptism is to be by precept immediately *after* the first, and the other by precept to immediately *after* Baptism, which is walled in on *both sides* by teaching, that Infants are universally excluded, till they be capable of being taught.

As for *Mark* 1. 4. in the verse before *preaching is before baptizing*, --- *The voice of one crying in the wilderness, Prepare ye the way of the Lord.* --- And 'tis absurd to imagine that a man can be baptized before he be preach'd unto; for then he should be baptized, into he knows not what.

Mr.

Mr. *Walker*'s urging the *Custom of the Catholick Church* to baptize Infants, and the *Constitution* of the *Church of England* in justification of that practice, serves to little more purpose then to fill up his paper; for neither the one, nor the other, will prove that it ought to be so; for the *Universality* of an error *renders it not authentick*. Therefore though I could produce several exceptions against Mr. *Walker*'s claim to some of those Authorities he produces, yet I shall only glance upon what he says about the 3 first Centuries. And truly if we enquire into the *quality* of the Witnesses produced for these times, it will be found that *Pædobaptism* leans upon a *broken reed*. For the earliest they pretend to, is *Justin Martyr*'s *Responses*, which is a spurious piece, as is evidently and unanswerably made out by Mr. *Danvers*, Treat. p. 140. insomuch that Mr. *Walker* in his postscript makes no defence to it, save to say, that *it is acknowledged a very ancient piece*. But by his leave, it is not so *ancient* neither, for 'tis certain it was forged *after* the 3*d Century*, (probably a very considerable time) for mention is made *Quest.* 127. of the *Manichees*, who sprung not up till about 130 years after *Justine*, who wrote his 2 *Apolog.* 150 years after *Christ*, and so this Witness is cashiered. There are many Reasons to be seen in *Scultetus* in Annal. Justin cap. 11. to detect this forgery; and the learned *Daille*, *Vossius*, *Rivet*, *Perkins*, &c. reject it; therefore no argument from such a cheat is valid against us.

As for the *Constitutions* ascribed to *Clemens Romanus*, and *Dionysius* the *Areop. Eccles. Hierar.* I wonder Mr. *Walker* would fill up so many pages from such a *Rhapsody of forgery*, after all the unanswered arguments given against them by Mr. *Danvers*, Treat. p 140. 1 Rep p. 80, 81, &c. which were so much to Mr. *Wills*'s conviction, that he confesses them to be a cheating Tribe, p. 127. *Inf. Bapt.* And they are not only disown'd by us, but by learned *Pædobaptists* also, as by *Vossius* Thes. Theol. p. 432. Edit. 1628. who though he took great pains to prove the Antiquity of Pædobaptism, yet slights *Justine*'s *Responses*, the *Eccl. Hier.* and *these Constitutions*, as *supposititious*; --- *Mitto (sos) nec enim libri isti eorum sunt, quibus tribuuntur vulgò*; --- *I make no account of them, (*says he*) for the Books commonly ascribed to them are none of theirs*. So the learned *Daille*, and many

many other *Pædobaptists*, whose testimonies are not to be slighted, because against their own practice; for the *witnesses of enemies are ever most convictive.*

The pretended testimonies of *Irenæus*, *Cyprian*, and *Origen*, are largely discovered to be invalid by Mr. *Danvers*, Treat. p. 134, to 150. *Reply* p. 84, to 97. and *Rejoynd.* p. 16, to 21. and by Mr. *Tombs*, 3 *Review*, sect. 89, 90, 91, 98, &c. so that it is indeed labour lost to add any thing thereto. Yet,

1. 'Tis a great doubt whether *Irenæus* his speech (if it were his own) be at all of Infant Baptism; the most that can be said is, that perhaps it was so; and *fortè ita, solvitur per fortè non.* All that's produced from him is, that *Christ came to save (omnes qui per eum renascuntur, Infantes, Pueros, Juvenes, Seniores) all that are born again through him, Infants, Boys, Young men, Old men*; which proves not that Infant Baptism was at that time in the world: For 'tis more probable that the right deduction from thence is, that in the opinion of *Irenæus*, Infants are capable of the *New birth*, or Salvation, as well as elder persons. For to be born again, and to be baptized, are not terms *Synonimous*, or *Convertible*; for many are regenerated and saved, that are not baptized; and many baptized, that are not regenerated and saved. Besides if this passage mean Infants to be baptized by *Christ*, it contradicts *John* 4. 2. where 'tis said that *Christ* baptized not. See Mr. *Tombs* 3 Review p. 79. and Mr. *Danvers* 1 Rep'y p. 82.

'Tis (certainly) ill done to take such a Gloss after that impudent Monk *Feuardentius*, who as *Rivet* tells us, Crit. Sacr. l. 2. c. 26. was a man of *villainous audacity, and of no Faith, who most filthily and with impious and lying Annotations corrupted the Works of* Irenæus; *homo projectæ audaciæ, & nullius fidei, fœdè in multis corrupit [opera* Irenæi*] & annotationibus impiis & mendacibus conspurcavit.*

As for *Tertullian*, he is (as before) expressly for us, and *Vossius*, *Daille*, Mr. *Baxter*, Mr. *Wills*, yea and Mr. *Walker*, confess so much. Nor do those passages Mr. *Walker* quotes, so much as mention *Infant Baptism* as approving it, nor any thing directly tending thereto; for then *Tertullian* should have contradicted himself. *Daille* says in his *Right use of the Fathers*, l. 2. p. 72. that *Tertullian was so far from pressing men to baptize their children, while they are young, that he*

allows,

allows, and indeed perſwades the contrary, &c. *and his opinion herein, is not much different from that of the Anabaptiſts of our time.*

If *Cyprians* Epiſtle be genuine and uncorrupted, (as is doubted too, his Works falling into *ill hands*) 'tis rather a *ſhame* then a credit to *Pædobaptiſm*, to inſiſt upon ſuch a ridiculous piece, that aſſerts *Infants Baptiſm* from ſuch corrupt grounds as are there inſiſted upon.

Voſſius lays no ſtreſs upon the witneſs of *Origen*, becauſe we have no original of it. And it is unqueſtionable that what we find in him about *Infant Baptiſm* to waſh away Original ſin, (*quia eſſent in omnibus genuinæ ſordes peccati, quæ per aquam & ſpiritum ablui deberent*) was foiſted in; For *Origen* (as Dr. *Owen* truly ſays) was a great *Pelagian*, which Sect, as is well known, denied *Original ſin*. Mr. *D.* Rep. p. 88. made this *Objection*, but Mr. *W.* gives no anſwer to it, as I can find, nor indeed can he.

Theſe are all the *Antiquities* pretended from the firſt 300 years. And let the judicious and impartial Reader conſider, whether that cauſe be not in a forlorn and languiſhing caſe, that has no better, then ſuch a rotten, *baſis* to reſt upon.

What Mr. *Walker* urges from the lying *Talmud*, (as the learned Sir *Norton Knatchbull* calls it in his *Animadverſions*, p. 315) to evince that *Baptiſm* was uſed by the *Jews* in the initiation of Proſelytes, is of no force againſt us, who receive not their Cuſtom as Goſpel, nor durſt we practice Infant *Kantiſm*, which is no *Baptiſm*, from *Jewiſh principles*, it having been never appointed by Chriſt, or his Apoſtles, but corruptly aroſe with Infant Communion, from a conceit of neceſſity, as is already evident.

Mr. *Walker* proceeds to argue, p. 292. that Infant Baptiſm is an *Apoſtolical practice*, for which he urges the *baptizing of houſholds*; but what I have ſaid to Mr. *Whiſton* and Mr. *Baxter* about this, may alſo ſerve here. But I hope, if that ſatisfies not, Dr. *Hammonds* opinion in the matter will be convincing, he ſays, *Reſol.* p 471. ſect. 21. *that to conclude Infants were baptized, becauſe houſholds were ſo mentioned to be, is unconvincing, and without demonſtration, it being ſo uncertain, whether there was any Child in the families.*

But 1 *Cor.* 7. 14. is the *great Topick* he inſiſts upon, viz. *the*

unbelieving husband is sanctified by (it should be to) *the wife*, &c. which he says should be rendred *(hath been sanctified*, as Dr. *Hammond* formerly said) it being ἁγιάζω; And that the sense of *(hath been sanctified)* is, *hath been baptized*, the *effect* being put for the *act*, by a *Metonymie*.

Answ. I have already spoke to this Text in my *Answer* to Mr. *Baxter*, p. 12 to which I shall add now, that Mr. *Walker* chuses a very absurd Interpretation; For according to his talk the words of the Text will run thus, *The unbelieving husband hath been baptized by the believing wife, and the unbelieving wife by the husband*, which is ridiculous; for if it should be true, then a *profess'd unbeliever* should be a fit subject of *Baptism*, and a *woman* a fit *administrator*; [and the *Papists* are beholden to Mr. *Walker*, for helping them to a Scripture, to warrant their practice of womens baptizing in case of necessity.] And then what need the Apostles be sent to baptize, or the Ministers of the *Church of England*, to *Monopolize* that practice now, when all the men and women in the respective Nations, may baptize one another? This Interpretation deserves indeed to be laughed at. Neither doth Mr. *Walker* p. 299. avoid the danger of the absurdity that follows it, by his shifts there. Besides he (being well skill'd in the use of *Particles*, having indeed *excellently* advanced that *kind of learning*) knows that the particle (ἐν) should be rendred *(to)* not *(by)* in this place, unless he will make the Apostle say, that the faith of the wife sanctifies the unbelieving husband *federally*, and is therefore capable of baptism by *his wifes faith*, which is not to be affirm'd; for the faith of the one is not the (next and effectual) cause of the others *Sanctification*; for this *Sanctification* is *contingent*, that is, it may, or it may not be, as verse 16. Thus its rendred Col. 1. 23. --- *preacht* ἐν πάσῃ τῇ κτίσει, *to every creature*. Rom. 1. 24. God *gave them up* ἐν ταῖς ἐπιθυμίαις, *to uncleanness*. 2 Cor. 8. 1. *the grace of God is bestowed* (or given) ἐν ταῖς ἐκκλησίαις, (rendred in Latine in the dative, *Ecclesiis*) *to the Churches*. 2 Pet. 1. 5. *adde to your faith*, &c. ἐν τῇ πίστει. Mat. 27. 12. ἐν αὐτῷ, *to him*. Act. 7. 44. *tabernaculum testimonii fuit patribus*, ἐν τῇ πατέρων; the particle (ἐν) being in these places, and many others, rendred (*to*) not (*by*) Besides, ἁγιάζω, and

and ἀκάθαρτος, *holy*, and *unclean*, are immediate *oppositess* and therefore according to *Logick Rules*, look in what sense the one is to be understood, in the *directly contrary* to that sense, must the other *opposite* be understood. Thus if the term (*holy*) signifies a Non-admittance to Church Ordinances, the term (*unclean*) must signifie an exclusion from such: --- but that's untrue; for Infidels children upon their conversion, were admitted, and some children of believers were excluded from Church-Ordinances, and Priviledges, yea in the state of Infancy, as the children got by *strange wives* in *Ezra*'s time, *Ezr.* 10. 3, 5, 44. were put away, as well as the *mothers*; So this *holiness* being understood of *legitimation*, the *uncleanness* must necessarily be understood of *bastardy*, as the issues of the strange bed were reputed of old. Which sense is so apposite and proper, that no other can be reasonably ascribed to this Text; and that a holy seed is legitimate, see *Ezra* 9. 2.

The term (ἀκάθαρτος, *unclean*) is used for *whoredom* frequently in Scripture, as *Rom.* 1. 24. & 6. 19. *Ephes.* 5. 3. *Col.* 3. 5. *Rev.* 17. 4. What *Nazianzen*'s ἁγιασθήτω imports, is nothing to us, the expression is a meer *Catechresis*. And 'tis certain the term is no where in Scripture used in such a sense, *viz.* he was *sanctified*, for he was *baptized*; ἁγιάζειν is, *usui sacro destinari*, as *Pasor* informs us, *John* 17. 19. See 1 *Tim.* 4. 5. *Luk.* 11. 2. *Jud.* 1. So that this Text affords no colour of proof, that Pædobaptism was an Apostolical practice.

In that old Translation of the Bible, (done by *John Rogers* the Martyr, as saith *Holingshed* in his Chron, p. 1168.) we find in the Notes upon 1 *Cor.* 7. 14. these words, viz. *Not that children are clean and pure by nature, for that were against the Apostle himself, who proveth* Rom. 5. *that all are under Original sin, and naturally the children of wrath, as* Eph. 2. *But his meaning is, that like as all things are clean to the clean, so that he may be conversant with her, and not offend in so doing; and that the children of them are not to be reputed as unlawful and unclean.*

His *Dilemma* p. 329. is *nugatory*, and will directly lye against themselves in many points of *Popery* they reject. And his enumeration of things believed, yet not expressly delivered in Scripture, is frivolous: for we deny not, but *Infant Baptism* may be right, if prov'd by *good consequence*,

(yet

(yet it is certain, that the only Rule in *Sacraments* is the *Institution*, and *practice*) but we deny the consequences produced for it, to be *good*. So that it is not consequences, but *pretended*, *absurd*, and *illogical* consequences we deny, therefore his discourse being besides our practice, is insignificant. 'Tis a very bold, and dangerous practice, to set up any Invention of our own in Religion, under pretence of its being agreeable to Gods secret will, (as Mr. *Walker* talks) for who can tell whether it be so, or no? Methinks *Nadab* and *Abihu*'s tragical end *Lev.* 10. should teach such, what they are to expect for presumptions of that kind.

The Argument p. 338. is a weak one, and will prove the Doctrine of *Purgatory*, and the *Invocation of Saints*, &c. to be no sin, as well as *Infant Baptism*. But that it is a sin, because a transgression of a Law, may be thus demonstrated; That which is done besides (and without any warrant from) the Doctrine and practice of the Law-giver, is a transgression of a Law: But *Infant Baptism*, is such; therefore a transgression of a Law, and consequently a sin. The major is apparent from that maxim received among Protestants, and by which they defend themselves against Papists, *viz.* that *in positive Worship whatsoever is not commanded, is forbidden*. The minor is proved at large in our Writings.

The rest of Mr. *Walkers* discourse, as where he affirms, that *Infant Baptism might be lawfull, though there were neither command for it, nor example of it*, as p. 331. is not only against us, but against all the *Reformers*: for, if such a Doctrine were believed, what a gap would it open for all *Tradition-mongers*, to break in, and impose what they please upon us? that pretence being as allowable in all other exploded points, as in this; therefore I believe all that make the Scriptures the *Standard* to try Doctrines by, will be of our side in this case, therefore at present I think it needless to say any thing more to it.

What Mr. *Walker* says in Reply to the *Answer* made to the *Objection* from no *express Command or Example in Scripture of womens receiving the Lords Supper*, is not *satisfactory*, nor does it prove that there is as good consequence for *Infant Baptism*, as *womens* receiving the Supper; And he taking no notice of what Mr. *Danvers* so fully writ about that matter, to Mr. *Blinman*, p. 177. 1 Reply, it is enough to refer him thither; and to Mr. *Tombs* his *Just Reply*, p. 96.

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As to his defence p. 409. of those *spurious Books ascribed to Justine Martyr, Dionysius the Areopagite*, &c mentioned before, being all that's produced for that practice for the first 300 years, it is meerly insignificant, he having not answered what Mr. *Danvers* urged with undeniable demonstration to prove them fabulous, as Treat. p. 98, &c. and 136, &c. So that what I said before, with this Reference, is enough as to that particular. And therefore at present I shall say no more but this, (with Mr. *Tombs*) That if any person be deceived by those arguments urged for *Infant Baptism*, after so full a discovery of the futility of them for these 30 or 40 years past, we may conclude, that *they are deceived, because they are willing to be deceived.*

FINIS.